

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVI.

JACKSON, MISS., October 30, 1924

NEW SERIES
VOLUME XXVI. No. 44

It is said that Lloyd George will enter the fight in Great Britain to secure prohibition legislation.

Pachuta joins the long roll of those putting The Baptist Record into the budget and sending it to every family.

The Presbyterian Synod of Mississippi will meet in Hattiesburg on the same day that the Baptist State Convention meets.

The printed program of the Mississippi Baptist Student Conference shows a most tempting bill of fare. It meets Friday night of this week and will continue in session through Sunday afternoon, at Hattiesburg.

Maybe the world is not as busy as it has been represented when governors of all the states of the Union are requested to take time off and urge the dear people to observe apple week, and eat more apples. Fol-de-rol!

An interdenominational church at Hamilton, Ohio, which supports four foreign missionaries and three home workers, has decided to abolish all church organizations except the Sunday School, doing its work through these classes and departments.

Pleasant Grove Church in Grenada County had a visit recently from Dr. A. J. Aven of Mississippi College. It was his first visit to this church since his baptism there over forty years ago, as he left soon afterward for college. He found several old friends who were delighted with the return of the prodigal.

Arkansas Baptists have raised the money for the endowment of Ouachita College and this will be supplemented by outside agencies to make a total of \$400,000 added to what they had already.

A writer in a sensational magazine has recently made himself conspicuous by an article entitled "Why I Quit Going to Church". Paul answered that for him a long time ago when he said, "The mind of the flesh is enmity against God, for it does not subject itself to the law of God, neither indeed can it."

The Baptists at Union Church in Jefferson County expect to be in their new building this week intime for the association October 29-30. They have been worshipping in the school building. Beginning only about two years ago they now number 100 and the Sunday School has more than 100. The new building is said to be the best and most complete in that section.

On last Friday night the Men's Bible Class of Utica celebrated their defeat at the hands of the ladies' (T. E. L.) class by giving a social and serving refreshments with music and speeches. The contest was on the six point system of grading and in securing the largest number of new members. It was particularly in this last that the ladies excelled, having gained more than 100 percent. However, the men have a larger class. The men made good hosts. Professor Ponder introduced the speakers. The Sunday School has grown so much that several new rooms had to be added. The church is responding splendidly to the leadership of Pastor Owen Williams. The editor was pleased to be a guest at the festival.

Dr. Curtis Hall, formerly of Laurel, has become assistant pastor of Central Church, Ranger, Texas.

It is thought that Germany will be received into membership in the League of Nations at a special meeting in December.

J. O. Hill, a Mississippian who has been pastor of Speedway Church in Memphis for six years, has accepted a call to Portland, Tenn.

Some ten days ago nearly all of the students of Clemson College, S. C., walked out because the faculty suspended a football star for reported drunkenness. A few days later they walked back and now the trustees have suspended 100 of them.

First Church, Owensboro, Ky., W. C. Boone, pastor, got into the new building October 19th, and had a feast of dedication for a week. It is an immense structure and seems adequate to every possible need. The property is valued at something over \$200,000.00.

It is reported in the secular press that Pastor P. C. Walker of Greenville has resigned to accept a call to Hopkinsville, Ky. The regrets and best wishes of Mississippi Baptists will go with him. Brother Walker came to Mississippi something over two years ago and is highly esteemed in Greenville.

Pastor W. M. Bostick asks for the prayers of The Record readers for the meeting in progress at Belevue Church, Memphis. Dr. Millard Jenkins of Abilene, Texas, is preaching and Stanley Armstrong leads the singing.

Cuba Baptist Church was packed Sunday night to hear Rev. B. L. Mitchell preach on "Why I am a Baptist." It was the occasion of his 82nd birthday, and after the sermon the congregation presented him and Mrs. Mitchell with a loving cup in appreciation of their saintly lives and service.—Ala. Baptist.

Here is a wise word from Mr. J. W. Davis, candidate for the presidency:

"And no matter from what quarter it comes, let us never forget this, that intolerance of any sort cannot be beaten back by intolerance—it never has been—and that no man can defend his own convictions by decrying or belittling the convictions of his fellows."

Dr. R. H. Pitt has an able editorial in last week's Religious Herald in regard to the proposed confession of faith by the Southern Baptist Convention. He is himself on the committee to consider the matter and the brethren are glad to know his views, though they are sure not to agree with him, not all, nor, do we think, a majority. He does not favor any further statements of faith, and if any is made, he does not wish it to be too detailed and specific, and he named three brethren whom he would like to prepare the draft of the report. They are good men, but others might have an equal claim to be represented. It seems to us the time has come and the people are demanding that Southern Baptists should know what they are to stand for in our co-operative work. If we can't agree on what we believe, surely we cannot be expected to agree on what we are to do.

The Baptist Message reports that the church at Rayville, La., has called Brother N. W. P. Bacon. Hands off there!

The average length of life is said to have been lengthened five years in the last decade. All of us are growing younger.

Today is the last day you can send money to the mission board in Jackson and have it counted in this state convention year. Do it now.

Dr. Fosdick in resigning his position in the First Presbyterian Church in New York City, says that he would not object to changing denominations, but he doesn't care to subscribe to a creed.

Many will sympathize with Dr. A. C. Watkins of Clinton in the loss of his residence by fire on Monday of this week. It was only partly insured and there was some loss and damage to furniture and clothing. He and his wife lost much of the accumulation of years in a few minutes.

A nation wide effort is being made to get out a full vote in next Tuesday's election. Hardly fifty per cent of the voters registered their choice four years ago, and those who didn't vote could have changed the results of the election. The ballot in our country is the sovereign and no man or woman is doing his full duty to his country or to the people in whose welfare he ought to be interested unless he or she votes. The vote should register an intelligent moral conviction. Be sure to vote.

October 31 has been set by the Southern Baptist Theological Seminary for the laying of the corner stone of the new Norton Hall, which is rising rapidly on the new site at "The Beeches". Dr. Mullins is anticipating the return from Europe of Mr. George W. Norton, so that that member of the family that has so materially aided the seminary, can personally lay the stone. One of the speakers will be the gifted Dr. A. Y. Ford, president of the University of Louisville, who is a member of the board of trustees, building committee and executive committee. The local Presbyterian seminary has been invited to be represented on the program, too.

Last year we had an interesting time at the State Convention in Corinth. There wasn't anybody who was not glad he was there. There was enough of ozone in the air to make it snap and crackle at times. And there's going to be a good time at Hattiesburg this year. Two things are necessary that the right things shall be done. One is that the people pray, and the other is that they go to the Convention. Unless we pray, mistakes are sure to be made, for vain is the help of man, and we can still have no confidence in the flesh. But, brother, you be sure to go, whether you are a preacher or layman, or, better still, a woman. The denomination needs to be well and thoroughly represented. How shall the mind of the brethren be known and expressed, if the brethren are not there? The business and policies of the denomination ought to be done and determined by a thoroughly representative gathering. You ought to be there. Have you sent your name to Dr. J. L. Johnson, Station B, Hattiesburg, Miss.?

THE TWO COVENANTS WITH ABRAHAM OR DOES BAPTISM TAKE THE PLACE OF CIRCUMCISION?

(G. C. HODGE, Fayette, Miss.)

In our former article on the question as to whether baptism takes the place of circumcision we confined ourselves to what we termed the Old and the New covenants (Gen. 17:10-14; Jer. 31:31-34; Heb. 8:13). Now we want to see that God made two distinct covenants with Abraham, and this being true, baptism cannot take the place of circumcision.

I. THE UNIVERSAL COVENANT, OR THE COVENANT OF GRACE

1. The covenant given. Gen. 12:1-4.
2. The covenant restated with an oath. Gen. 22:15-18.

- (1) The covenant restated to Isaac. Gen. 26:4.
- (2) The covenant restated to Jacob. Gen. 28:14.

Peter refers to this as a covenant of grace Acts 3:25.

Paul calls this a covenant of grace. Gal. 3:8, 9, 17.

The nations are not to be blessed in every seed of Abraham, but in only one of Abraham's seed, and that one is Christ. Gal. 3:16-19.

- (1) The seed of Abraham crucified Christ. Acts 3:14-19.
- (2) The seed of Abraham were not fit subjects for the Kingdom of God until born again. Jno. 3:1-5.
- (3) The seed of Abraham were not fit subjects for baptism until they had repented and trusted Christ. Mt. 3:7-9.

II. THE NATIONAL COVENANT

The occasion of the national covenant.

- (1) God promised the land of Canaan to Abraham and to his natural seed. Gen. 15:7.
- (2) Abraham asked God how he might know his seed were to inherit the land. Gen. 15:8.
- (3) God made a covenant with Abraham that he might know it. Gen. 15:18-20.
- (4) Abraham still doubts this fact. Gen. 16:1-16.

God renews the covenant and with it gives the sign of circumcision. Gen. 17:3-21.

This covenant was merged into the national law at Mt. Sinai. Lev. 12:3; Jno. 7:22, 23.

Paul and others in his day recognized this to be a national covenant. Rom. 3:1-2.

III. THE GRACE COVENANT AND THE NATIONAL COVENANT CONTRASTED

Paul speaks of more than one covenant. Rom. 9:4.

The national covenant promised life and blessing only as a result of work. (Gen. 17:14; Gal. 5:2, 3; Rom. 10:5; Jno. 2:10, 11) while the grace covenant promised life and blessing only as a result of faith. (Rom. 4:3-4, 9-14.

The national covenant, which became a law at Mt. Sinai, led to bondage, while the grace covenant led to freedom. (Gal. 4:21-31; 3:8-10.)

The national covenant was given when Abraham was ninety-nine years of age, (Gen. 17:1-14) while the grace covenant was given when Abraham was seventy years of age. (Gen. 12:1-4; 21:5; 25:26; 47:9 or 430 years before the law. (Gal. 3:17).

The national was for Abraham's seed according to the flesh (17:7, 8) while the grace covenant was for all the families of the earth. (Gen. 12:1-3).

The national covenant guaranteed to Abraham's natural seed the land of Canaan for an everlasting possession. (Gen. 17:7, 8) while the grace covenant guarantees to Abraham's spiritual seed the heavenly Canaan for an everlasting possession (Gal. 4:26).

IV. DOES BAPTISM TAKE THE PLACE OF CIRCUMCISION?

(Cf. Carroll's Interpretation of the English Bible, Genesis, pp298-302).

1. Dr. N. L. Rice, an eminent Presbyterian scholar gives the following points to show the Pede-Baptist's view on the subject:

- (1) The covenant with Abraham is a covenant of grace, and therefore did not belong to the Jews only, so did not pass away with the Jewish race.
- (2) The covenant confessedly embraced believers and their infant children, and since it remains unchanged it embraces them still.
- (3) Since professed believers and their infant children did receive the seal of the covenant, the same characters must receive it today.
- (4) As circumcision was the first seal, so baptism is now the second seal.
- (5) As the church was organized on this covenant, it embraced in its membership all who were embraced in the covenant, namely, believers and their infant children.
- (6) The Christian church stands on the same covenant and is identical with the Abrahamic church, and embraces the same characters in its membership, namely, believers and their infant children.

2. Dr. Carroll's reply to these statements:

- (1) He ignores the fact of two covenants with Abraham—the covenant of grace, and the covenant of circumcision, which is the national covenant.
- (2) Neither the covenant of grace nor the covenant of circumcision "confessedly embraced believers and their infant children." Ishmael, the first descendant of Abraham who received circumcision was neither a believer nor an infant (Gen. 17:25).
- (3) The adult slaves who received circumcision on the same day were not infant children of any believer nor did the law require them to be such. They were circumcised because they were Abraham's slaves, without regard to age or faith. Joshua 5:2-8 doesn't sound much like infants or believers. The law remains unchanged.
- (4) Dr. Rice merely assumes that baptism came in the place of circumcision, which is at war with both Scripture and history.
- (5) Dr. Rice ignores Mt. 16:18 and many like passages.

3. If baptism came in the place of circumcision, then it must be confined in its administration either to Abraham's natural seed, or to his spiritual seed. If to his natural seed only, that excludes all Gentile Pede-Baptists and their infant children, and contradicts the 10th chapter of Acts. If to his spiritual seed, that excludes all infants, for whose benefit the argument was made, and establishes the true Scriptural position—baptism for believers only. (Acts 8:12; 18:8.)

TO THE BAPTIST BROTHERHOOD OF MISSISSIPPI

Rev. T. J. Norsworthy of Meridian, who was recently ordained to the Baptist ministry (after many years of successful service in the ministry of another denomination), has recently accepted a place on the force of the Reese Evangelists. This is intended as a word of commendation of Brother Norsworthy. He has held a few meetings near here since he became a member of the First Baptist Church in Meridian. In these meetings he has demonstrated the fact that he is a thorough-going Baptist, a fine preacher of the Gospel of Jesus Christ, and possesses evangelistic gifts of a high order. He is a cultured, genial Christian gentleman. I am sure that any one in need of help in an evangelistic meeting will be fortunate to secure his services. I feel that since he has come among us from a clear conviction of duty it will be only fair to him and to ourselves for us to help him to get started in the Baptist ministry. I have no doubt that he will make a very valuable addition to our ranks.

—J. C. Owen,

Pastor, Fifteenth Ave. Baptist Church, Meridian, Miss.

THE MISSISSIPPI BAPTIST HOSPITAL

Dr. R. N. Whitfield's article in a recent issue of The Record, adversely criticising the State Baptist Hospital, was read with keen interest by me. I believe in open criticism of all denominational enterprises, for we must be constantly striving to "make our good better, and our better best."

My little family has had a rather wide hospital experience recently, covering Touro Infirmary and the Eye, Ear, Nose and Throat Hospital in New Orleans, and the Jackson Infirmary and Baptist Hospital in Jackson. We received very kind and efficient attention at all, but frankly I believe our own hospital excels them all. It is the most reasonable in its prices for like service, the most home-like and the most solicitous for the comfort of its patients.

To give fine service to us who are not over-supplied with money is a worthy accomplishment, but if our hospital stopped here, I agree with Dr. Whitfield it would not fully accomplish its purpose. But it does not stop with this. The writer was in the hospital just fourteen days. In the next room was a young man with an infected foot. He received just as good attention as any patient in the hospital. His surgical bill was free, and for the eight weeks the hospital received just \$50.00—at least \$150.00 of charity work. Two little patients from the orphanage with pneumonia were cared for entirely without hospital or medical cost. About ten crippled children from the clinic conducted by the Shriners at the Charity Hospital were cared for without cost. If this was a typical two weeks period, it cannot be said that our hospital is not doing its share of charity work. We know of three instances from this town where patients received absolutely free hospital service, and our local physicians are warm in its praises. The bad accounts, of which Dr. Whitfield complains so vigorously, might well be classed as charity work.

I do not believe, as Dr. Whitfield seems to think, that it is a reflection on our hospital that Baptist Charity patients are treated at the State Charity Hospital. Six thousand patients, Dr. Whitfield tells us, are treated yearly at the Charity Hospital, of which number one thousand are Baptists. Baptists probably pay 40% of State taxes, and is it wrong for them to receive 16% of the benefits.

I hope our hospital will grow, that the debt may soon be wiped out and the institution may be enlarged, so that it may do even greater work; but within the limits of its ability it is serving humanity well.

E. W. Taylor.

Hazlehurst, Miss., October 20, 1924.

"REVIVE THY WORK, O LORD"

The Interior China Mission, of the Southern Baptist Convention, was opened September 4, 1904. With grateful hearts we acknowledge the goodness of our God. The years have been full of His gracious favor.

Then we had one main station, now we have four.

Then we had no out-stations, now we have forty-five.

Then we had three missionaries, now we have forty-eight.

Then we had one Chinese worker, now we have one hundred and sixty.

Then we had no Christians, now we have one thousand five hundred.

Then we had no schools, now we have eighty-five, with three thousand pupils. Even these bare statistics give cause for thanksgiving, but there are a thousand evidences of the Lord's guidance and blessing of which we can make no mention.

Let us praise Him for what He has done! We are now entering on the twenty-first year of our history. We desire to make this year one of revival throughout our Mission. There has been a sowing time, and a growing time, and

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Will you not join with us to pray definitely and without ceasing for a revival in our Mission this year?

We shall appreciate a personal word assuring us that you will unite with us in this ministry of intercession.

Kaifeng, Honan, China,
September 1, 1924.

REPORT ON CHURCH MUSIC

Music used in connection with worship is almost as old as the human race. The first reference to musicians being in Gen. 4:21, and it grew in popularity till in many cases in the Old Testament it seems to have the greatest part in the religious services.

Today in all of our church services it holds a large place, there seldom ever being a service conducted without singing and other kinds of music, and in many of the services as much time is given to the musical program as to all the other part of the service, and this is right for there is no other part of the services in which as large a per cent of the congregation can be led to take active part.

A large number of our churches are failing to receive the greatest spiritual results from their song services, and the reason for this failure we believe is due in part to the following:

1. A lack of appreciation and the place of gospel singing both on the part of the pastor and the people. We believe that every pastor and choir leader should study some good book on practical church music. We mention two that are good ones. Practical music by E. S. Lorenz, and A Manual of Practical Church Music by Prof. E. I. Reynolds.

2. The tendency to allow the choir to do all the singing thus getting away from the practice of congregational singing. Most churches in buying song books buy only enough for the choir and in this way discourage the idea of singing by the congregation.

3. Singing schools are being taught by men who have only studied the theory of music, and have no conception whatever of the spiritual value of a gospel song. These men in many cases are not in any way active in church work, and in some cases are not even professed Christians. Men of this type cannot possibly lead our young people to make progress spiritually.

And still it is a sad fact that some of our churches are willing to turn their young people over into the hands of men of this type to train them to sing the gospel of Jesus Christ.

4. Song books that are far below the standard both as to the message of the song, and as to the musical composition. The country is being flooded with these books by publishers who seemingly have only in mind the greatest financial gain they can receive from the sale of the books, and they are usually sold by the singing teachers who act as agents for the publishers and receive a liberal commission from the sales. We believe that Baptist churches should use Baptist song books just as they do Baptist Sunday School literature, and we would warn churches to be aware of teachers who refuse to use them.

5. Singing conventions that fail to emphasize the spiritual value of gospel music, but rather meet to exhibit what is supposed to be musical talent, and to advertise some publishers books. A meeting of this kind is usually very little more than a Sunday picnic which is of course Sabbath Desecration.

Thanks be to God there is a growing dissatisfaction on the part of our leaders for this state of affairs, and we can see better things in view for the future.

In view of the above facts, we, your committee recommend:

1. That each church conduct at least two weeks of training each year for its singers, and that such training shall be led by a man or woman who is a Baptist, and whose character is

above reproach, and that such leaders or teachers shall be selected by the church, and the pastor be consulted in the selection and not be left to the judgment of the people in the community who are not Christians.

2. That only men and women who are Christians and members of the local Baptist church shall be elected to lead the music in the churches.

3. That the churches use only song books in all their work which are recognized by the denomination as being standard.

4. That we pray for the leadership of the Holy Spirit in planning for the music of our churches.

S. J. Rhodes.

A POSITIVE COMMAND IN THE NEW TESTAMENT TO TITHE

All that I have ever read on tithing was good enough for folks who were willing to tithe, but I have never read an author who claimed to have found a positive command in the New Testament to tithe, but they all make good arguments from inference. any of us are satisfied with: We ought to do as much under grace as the Jew did under law, Christ commended the Pharisees for tithing, and Paul's system, "Upon the first day of the week—no gatherings when I come." (1 Cor. 16:2).

We did not win our baptismal controversy in this way but by an appeal to the Greek New Testament. While we are studying Stewardship and Missions, I beg to quote a positive command to tithe, which is just as trustworthy as the command to repent, believe, or to be baptized: "Do ye not know that they which minister about holy things live on the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (1 Cor. 9:13-14). Westcott and Hort and Dr. George Ricker Berry in their Greek New Testaments use the word (dietaen) meaning, ordained, or did order. This order of God was delivered by the apostle to the Gentiles in his letter to the Corinthians. There is no wresting or warping or squeezing the text to make it fit our theory of tithing, but it is well supported by the context. He gives the following examples to enforce the teaching: The soldier, vineyard, flock, ox, plowman, and threshing. In all these activities the worker was to be supported from these sources. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things." (1 Cor. 9:11).

What a wonderful preparation for the doctrine of tithing, by him whose business was not to teach Jews who had been tithing hundreds of years, but Gentiles! We all agree that tithing was taught in the Old Testament. Those who ministered at the temple received tithes from their brethren and gave tithes, and the priests were supported at the altar. If God's order to Gentiles is "Even so" they must pay a tenth. If God's kingdom work was supported by tithes in Old Testament times, the New Testament work must be supported by tithes to be "even so." The gospel as expressed today is: missions, education, and social service.

This is just what we ought to expect from a Savior with all authority, commanding His church to evangelize the world, who said, "For the love of money is the root of all evil." (1 Tim. 6:10). And, "Ye cannot serve God and mammon." (Matt. 6:24). Now, let me answer the objection that some honest opponent may bring from the 15th verse following this positive command to tithe in the 14th verse. Paul was like some of us Baptists, he liked to boast, so he would not let Corinth pay him a salary. But, further, he was unlike the Baptists today who are unwilling to confess their faults, for he wrote in his second letter, "For what is it wherein ye were inferior to other churches, expect it be that I myself was not burdensome to you? forgive me this wrong." (2 Cor. 12:13).

Come on brethren let's confess our wrongs and pay the tithe. W. Rufus Beckett, Pastor,
Amory, Miss.

WHAT IS THE MATTER WITH OUR SCHOOL SYSTEM?

Number 13

Real education is a process of evolution, and not a process of involution, a process of development and not a process of fillment, a process of self-determination, and not a process of outward discipline. About the only department of education which follows these principles is the athletic department. Teachers of athletics do not set their students to reading about athletics and let it go at that—they do not take up most of their time talking to their students about athletics, and expect results from talk, they do not deliver lectures and win ball games. Instead they go to the field and "workout" their men. You will find them in the field at work some days before the regular session opens—hard at work—instead of in class rooms hearing lectures and getting lessons. Because of this natural method of teaching the athletic department is the most interesting to the student, and arouses more enthusiasm than any other division of the schools. Let us learn a lesson from this. The lesson is this—to train for what we are to do, rather than to read and lecture about it.

And having learned this lesson let's make school a training place. Let's train the student for action BY action, and then we will not have to beat it INTO him. Let's make our schools especially our high schools and colleges, a training place for:

1. Morality and Christianity.

This cannot be done by lessons and lectures alone. We must teach and learn the Bible in our schools, but above all we must DO morality and Christianity.

2. A training place for Industry and Business. To do this we must make each school a going Institution of Industry and Business—a field of production, commerce, transportation.

3. A training place for Health and Prosperity. But health is not produced by giving pills nor prosperity by giving aid.

4. A training place for Economics and Finance. This cannot be done by lectures and lessons about money and material. Students must be put to handling these real things, earning money and converting materials into wealth.

5. A training place for Civics and Statecraft. How ridiculous and absurd are our efforts in this direction. We live in the best republic on earth, and yet we give no time to training for such a life. The truth is our school government is either monarchical or a military autocracy. We have our pupils read books on civics to fit our democracy, and then train them in a monarchy. We lecture them on republics and train them in a military autocracy. Then we are surprised not to make good citizens of our students.

Every school—more especially high schools and colleges—should be organized as a Junior Republic—or a Democracy. Then the school will train for our kind of citizenship. Then the school will not only prepare for life—but will be life. Then students will be trained in self-determination. Then the teachers will not have to beat obedience into their bodies and ideas into their heads. Then the students will respond to responsibility, and develop into full grown citizens by acting it out in school. After the students have MADE constitutions and laws they can easily understand those they read about in books.

—G. T. Howerton,
Starkville, Miss.

The American Missionary Magazine, published by the Congregationalists, has an account of the passing of Mt. Herman Seminary near Clinton, known to many as "Dickey Stute" giving a picture of Miss Dickey and an estimate of her work and that of her successors, Misses Simonson and Fox. The property will be sold and a dormitory for negro girls will be built at Tougaloo College, to be known as Sarah Dickey Hall. Both schools belong to the Congregationalists and are for the education of negroes.

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P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

A SHUT IN

Nowadays we speak of an invalid as a shut in, or sort of prisoner who is cut off from the outside world. Paul speaks of himself as a shut in, "a prisoner of the Lord Jesus Christ." It may be a good thing for a preacher for a while to be cut off from communication with the outside world and active participation in its work. If for no other reason that he may know how to sympathize with those who suffer such privation. Anyway the Lord allowed Paul to be a shut in for a while and it made him genuinely appreciative of the tender ministry of a friend.

In his second letter to Timothy he speaks of being the recipient of such a brotherly attention. Others had turned away from him and left him to his trial and then to his imprisonment. But there was one, Onesiphoros, who "sought him out" in the big city of Rome, among the multitude of prisoners, and having found him "he oft refreshed" him, making him repeated visits in his imprisonment. He had to "seek him diligently" to locate him, and when he found him he was "not ashamed of his chain."

This was like cold water to a thirsty soul in the desert, and Paul genuinely appreciated it, and prayed that the Lord should "grant mercy unto the house of Onesiphoros." Even the heroic soul of John the Baptist needed comfort and support when he was cut off from active work and shut up in prison by Herod. He heard what Jesus and his disciples were doing and sent messengers to him that his doubts might be removed. And Jesus sent him back a tender and assuring message.

Here and there, probably in every pastorate, there are souls that are now cut off from active participation in work they would be glad to share. Brother Pastor, don't forget them and pass them by. They need your ministry too. And you owe it to them as much as to the busy man. Some of them are the Lord's own and have helped in the work when they were in health. Now they serve by waiting; and they need a bit of brightness brought to their room by one who is still active in the open. Some pastors have felt themselves refreshed and strengthened by the faith of these shut ins, and many a one has gone back to his work among those who are more active, carrying the benediction and supported by the prayers of those whom he has sought to refresh with a little testimony and scripture reading and prayer. It is well worth the little time it costs.

A FEW SICK FOLK

There is no greater change wrought in people anywhere than is shown by the different attitude toward sick people which has been brought about by the gospel of Christ. It is not easy for us to realize this because we live among people who have been transformed by generations of Christian training and work. But the stories of missionaries who have gone among non-Christian nations help us to realize what the teaching and spirit of Jesus have wrought among Christian people. Among those who do not know the Lord Jesus, the first and natural impulse is to

abandon and mistreat those who are helpless. Among Christians the first and irresistible impulse is to help and relieve them.

It is not surprising that attention to sick people occupied so large a part of the Savior's time. We have become accustomed to associate the word compassion with him, for the spirit of ministry and mercy was always going out from him. There are few if any Christians today who would forsake our hospitals or turn them over to the state or to those who build hospitals for revenue only. There may be differences as to how they should be managed, but we imagine the man would be hard to find who is opposed to the ministry of mercy in our hospitals or who is unwilling to help them fulfill their Christian mission. All the tenderness of our souls, all the Christian compassion within us is called forth by the sight of suffering. And the man who makes no helpful response to the call of suffering has no right to call himself a Christian.

But there is another side to this story of "a few sick folk." They are in better position to appreciate the tender ministry of the Christian preacher and physician than the man who is in health. The expression quoted above is taken from Mark's story of Jesus' visit to his old home in Nazareth. He was a problem they could not solve. They were offended at his preaching, and threatened to throw him over the precipice to his death. Their ears and hearts were closed to his words. But there were "a few sick folk" who were approachable and responsive to his ministry. They at least felt their need, their dependence, and were willing for him to lay his hands on them. This was the only opening Jesus had at Nazareth.

Here is often our opportunity when other doors of service are closed to us. A hospital in the midst of a hostile people is an argument they can't answer, and an appeal they cannot resist. They are sensitive to this kindness when other efforts fail. Sometimes bodily weakness is our best spiritual opportunity. Jesus finds his way to the sick and it is easier for them to find their way to him. Many a pastor has found his opportunity in a sick room that came nowhere else. Blessed is the man, and the church, and the denomination that knows how to use it and is ready for it.

A BRUTISH MAN

A brutish man is one in whom the finest sensibilities are destroyed or undeveloped. The expression occurs only in the Old Testament and there it is used to describe the man who has lost the realization of the sense of God. Naturally you will find it more often in the Psalms than anywhere else. Music and poetry are the response of the soul to the appeal of higher things. They are born of the intuition of the spiritual things in life. They are the interpretation of ordinary things in their finer meanings. The musician and the poet are keyed to a pitch that makes their souls responsive to things which the duller sense of the ordinary man does not hear.

David was a musician and a poet. He lived in a rarified atmosphere which made the delectable mountains visible to him. The heavens breathed their message into his sensitive and responsive soul. That which eye saw not, and ear heard not, these God revealed to him. For this reason he wrote hymns of praise which are the fittest expression of our highest aspirations and deepest experiences. It was on this account that he could say, "His praise shall be continually in my mouth." To him heaven and earth were vocal with the praise of God. It was thus he was able to understand much of God's providence which seemed confusing to others. To him there was harmony, order, progress, purpose, mercy, justice, grace, goodness; where to some there was only confusion and complaint.

So in the midst of his hymn of praise he says, "A brutish man knoweth not, neither doth a fool understand this." He is like a savage who sees no wisdom in the best book because he does not

know his letters. God's works and God's word have no meaning, or message or beauty to him. They are spiritually discerned. The only pain he feels is that of hunger when he misses a meal or a bruise when he stubs his toe. There is no compassion for the lost, no mercy for the suffering and no hand held out to the erring. The only joy he knows is in getting satisfaction for bodily appetites. And the only anxiety is his fear that the means of gratification may not be sufficient.

This does not mean that none but the coarse and ignorant in the sight of the world are brutish. A man may be successful in business, may have an elegant home, may have knowledge of the world, or even of books, and still have no spiritual instincts. The only voices he hears are those which speak of material profits or losses, of earthly plans and programs, of personal business. There is no time nor inclination for the reading of things within the kingdom and purpose of God. The call of the flesh and of ease or pleasure drown the cry of the world's need of the sighing of souls without God. He knows nothing of the ecstasy of sacrificial service to God or effort at rescuing lost men. May our God and Father give us ears to hear, hearts to feel and hands ready for service.

DENYING THE POWER

I don't know what are "the last days" spoken of in the Bible, when they begin, nor how long they last. I don't know whether we are now in them or not. But the fearful description of them given by the New Testament writers fits into much that is prevalent today. They are spoken of by Paul and John and Peter and Jude, and are worth the careful study of anybody who is willing to work it out. But there's no use to preach about it till you at least have learned something.

I am not writing dogmatically about the description, for I am not in position to do so. My purpose is simply to call attention to one phrase as descriptive of the period in the hope that it will start somebody to thinking. That phrase is one Paul uses in 2 Tim. 3:5, "Holding a form of godliness, but having denied the power thereof", a description of religious conditions in the churches and in individual Christian life which undermines the whole structure of faith and practice; a condition that will account for infidelity and immorality; beginnings of the utter destruction of the Christian religion.

The effort of a large part of the advocates of what is called Christianity is to tone it down to where the natural man will have no difficulty in believing it; to reduce it to the level of natural forces of matter or mind; to eliminate the supernatural, the really divine; to deny that there is any power in it other than what may be found in some degree in other religions, or in the realm of nature.

Now who is responsible for this situation? You will notice this much of the description of them: "Holding a form of godliness". This means that the outward observances of religion are still maintained, at least for the time being. Those people do not want to be known as irreligious. They like to maintain some connection with the church. The decencies of social life require that they shall maintain at least some remote relationship with religion. They would like to preserve some of the benefits which religion has brought to the world, to their community and to individuals. They will talk about its high ethical value, and insist that we must preserve the morals in some measure which the preaching of the gospel has produced. They themselves are in a way the product indirectly of the conditions which Christianity has made. They would hold tenaciously to the standards erected, and even to the forms of religion outwardly maintained in the churches. They value the "Christian civilization" which is the product of the gospel, and would like for others to get the benefit of it. They are willing to give of their money to accomplish this abroad and at home. They believe

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in the worth of churches in the material, moral and intellectual upkeep of a community. They wish to preserve all the outward, visible results of the preaching of the gospel. And that is about as far as they go. They flatter themselves that they are the real exponents of religion, and deprecate or despise those who think there is a power in the word of God which is entirely above man and distinct from human ability.

Mark well this characterization: "Having denied the power thereof". Here is the dividing line, between the true and the false in religion. Is the Bible you hold in your hand, or which you preach, from God or from men? Is it "quick and powerful, alive and energetic? more cutting than ANY two-edged sword? Is the gospel which we preach **THE POWER OF GOD**, or is it simply a fine collection of ethical precepts? Is the becoming a Christian a birth from above or is it the acceptance of certain duties and standards of life? Is the living a Christian life merely doing the best we can to live right, or is it walking in the freedom and power of the Spirit of God? Is ours a man-made religion, or is it a God-given religion? Are you an evolution or a new creation in Christ Jesus? Are you the product of man's work or are you one that hath been created in righteousness and holiness of truth." Eph. 4:24.

But not all the responsibility can be put upon those who "deny the power thereof". Do not we who are professedly orthodox give occasion for them to deny the power? Do we ourselves prove the power in our faith and our living? Have we lost the demonstration of the Spirit and of power? More scepticism is caused by weakness, the lack of power in the lives of the professed children of God than possibly any other. Unbelief simply cannot live in the presence of the demonstration of the power of God in the preaching and living of his people. We may not deny the power, but do we prove it? Our failure to exhibit the power of God may be the cause of others' boldly denying it. There is no greater need today than that the children of God shall stay on their knees until they are endued with power from on high. We are in danger of belittling the gospel and misrepresenting it and Him when we do not show His power. Are we willing to join in Paul's prayer until it is answered, that we "May know what is the exceeding greatness of his power to us-ward who believe, according to that working of the might of his strength which he wrought in Christ, when he raised him from the dead." This is the greatest need in our churches today, and it is according to the purpose and good pleasure of our God.

JESUS WAS INDIGNANT

This is a translation in the American Revision of words which in the King James Version are translated "Jesus groaned in spirit." They tell us of the state of mind produced in Jesus by the sorrow of Mary and her friends over the death of Lazarus. It is not easy to be sure just what feeling the words are intended to express. But it is almost certain that they do not simply express sympathy with friends, nor his own genuine sorrow at the death of Lazarus. These feelings he had, to be sure, but the words seem to express something more, namely: his resentment and indignation at the invasion of this circle by the enemy of the human race; his rising protest against disease and death that had dared to come unto the dominion that belonged to life and to God. It was not simply an expression of sorrow for those who suffered; it was a rising purpose to resist death in the dominion which he had invaded. This purpose he speedily put into execution, in raising Lazarus from the dead.

This is symbolic of the fixed attitude of Jesus toward disease and death, as the last enemies which are to be overcome; and we may be sure it is his attitude and the true Christian attitude to disease and death as it is busy in our generation. These thoughts are provoked and this interpretation is supported by the feeling which

arises in us from month to month as we receive the reports that are sent out by the Bureau of Vital Statistics of the State Health Department. It is not possible for us in our limited space to print the full reports. And this is not a criticism of the Bureau; we heartily commend its work. Facts are brought to light which we all need to know. We will never correct the conditions till we face them.

Now look at some of these figures and see if they do not make you "indignant" too. Diseases reported in September from 81 counties include 2,173 venereal cases. Think of this in a civilized land, and a Christian state. Diseases due directly to the most vicious and degrading form of sin, a sort of corruption that is eating the vitals out of the human race, and spreading poison in the blood of generations to come. And shall we sit supinely in our parlors and sing our souls away in ecstasy in our churches while the poison of death is spread broadcast over the land.

Does somebody say "Niggers?" If so, have we no responsibility for them, and are we sure that this vile disease will confine itself to them? It does not. It would be interesting and we believe it would be well for the Bureau to state in its reports how many negroes and how many white people are afflicted with each disease on which they report.

But while this is the worst type of disease and most repulsive, it is not the most numerous. Malaria claims 9,722 cases of sickness. Now progress has been made in reducing the ravages of malaria, but hardly more than a beginning has been made. Like most diseases it is preventable and ought to be prevented. There is no excuse for its continuance. If yellow fever can be destroyed in Cuba and malaria exterminated in the Panama Canal Zone, which it had made a death hole, then it can be subdued in the United States.

There are other preventable diseases on the list. Indeed there are few that are not preventable. If preventable, they ought to be prevented. Who is responsible for these things? All of us will have to share the responsibility. It would seem if there is any use for a State Board of Health, this would be a good place for it to function. If there is any field for doctors and preventive medicine, here is a missionary call. In China they pay doctors to keep them well, rather than cure them after they get sick. That is one instance in which the Chinese seem to have more sense than we have. Other diseases which come in swarms are influenza, mumps, whooping cough, dysentery, pellagra, tuberculosis. Most of them can be stamped out. As citizens and as Christians it is our business to do it. It is good to build hospitals for the sick. It is better to prevent sickness. The Son of man came to save life.

BIBLE STUDIES

By C. M. Sherrouse

"The covenant of grace was not made with a finite, much less with a sinful and lost being." There needs be two parties to a covenant, which implies ability to perform agreements, and involve mutual responsibility.

Sinful, guilty, condemned, morally bankrupt man could not enter into covenant relation with the Godhead. He could not "satisfy the infinite demands of divine justice by suffering its penalty, or honor its preceptive requirements by perfect obedience." In this covenant "the party contracting with God must stand in the relation of a second Adam to those whom the government is designed to benefit and save."

"Every transgression must receive a just recompense of reward", therefore mercy could not be extended to the guilty without the exercise of one attribute at the sacrifice of another, to the injury of divine government and the encouragement of rebellion. Only the wisdom that could design, and that could create man, could devise and prepare a way to save man.

"And God (the Godhead) said, let us make

man." May we not believe that God (the Godhead), knowing that man would disobey his command and fall into condemnation and death, would also say, "Let us save man."

The three Persons of the Godhead are the parties forming this covenant, each equally interested and each doing a specific work in the salvation of sinners, and, being divinely infinite, are perfectly united in thought, will and purpose.

The just demands of divine government and its claims against the guilty are represented by the First Person of the Godhead, who acquires the official title of Father, representing all Persons of the Triune God. In this official position he is regarded as offended with the sins of the race and cannot be approached by, or reconciled to, his sinful, rebellious creature, without a mediator capable of offering, on behalf of the guilty, adequate satisfaction to violated law, and to provide all-sufficient and eternal righteousness.

In this covenant, the Father, officially, represents the dignity and justice of the Tri-unity, and all claims of divine government.

Evangelists T. T. Martin and Sam D. Raborn

For years these men labored together as Evangelist and Singer, and the news will be welcomed by many pastors and churches that they are again co-workers.

Evangelist Martin as Field Secretary of the Anti-Evolution League of America, has the work now in such shape that he can handle that work by correspondence and is now permanently back in Evangelistic work. Sam L. Raborn is one of the great singers of the world, known as the Cowboy Evangelist and is wonderfully used of the Lord in leading men to Christ.

These men will now doubtless do the work of their lives. They can be reached by wire or letter at Blue Mountain, Miss.

BIBLE INSTITUTE AT NEW HEBRON

We will have a Bible Institute here beginning Monday night, November 24, and continuing till the following Sunday, November 30. Dr. C. C. Carroll of the Baptist Bible Institute of New Orleans will be the instructor. He will preach at night and teach the book of Revelation during the day. A cordial invitation is extended to all, especially to preachers.

—B. E. Phillips,
New Hebron, Miss.

We note further the fact that Dr. Cammack is going to recommend the discontinuance of the little Bulletin that has been published monthly by the Education Board. We wish to commend the wisdom of this matter to the whole Baptist fraternity. All over the land we have bulletins of one sort and another. Every institution and every board from time to time must have a bulletin or publication of some kind. Several things ought to be said about them. First of all, these bulletins don't get anywhere nor get anything. There is no possible chance to get them into the hands of nearly so many people as are reached by the denominational papers. Then, too, our observation leads us to the undoubted conclusion that these small publications are not read. It turns out, after all, that these several institutions must depend upon the denominational papers for their propaganda. Were it not for the denominational papers every one of them would go to the wall. Yet, in spite of this fact, these small publications are gotten out and, in some sense, brought into competition with the denominational papers. Then, in turn, these institutions, after spending their money on these publications, must, of necessity, lay the burden of propaganda and information on the denominational papers without money and without price. We haven't a question in our mind but what it would be best to discontinue every one of them and spend the money invested in them with the several denominational papers, and thereby enable them to enlarge and extend their circulation.—Ex.

TEACHING EVOLUTION

No. 5

We are told that Evolution is taught in almost every State college and University in the U. S. I think this is true in the State schools of Mississippi. At least it is in the text books taught in these schools. It is to be found in the books from the primary grades up, in some states, so I am informed. Now, what should we do about it, anything or nothing? What is the situation? Our Government was the first to put religious freedom into its organic law.

To safeguard this principle no religious creed may be taught in our schools, the Catholic and the Jew may not be required to pay taxes for the support of teachers to destroy the faith of their children in these state schools. No patriotic citizen would wish to do so, whatever he might think of this creed. It is freedom in religion that he wants. But behold here is a doctrine being taught in our schools that if accepted would destroy the religion of Jew, Catholic, Methodist, Baptist, Presbyterian and all others who get their religion from the Bible. And these people are paying the taxes with which to pay for this destructive teaching. We are footing the bill to pay men and women to destroy the faith of our youth in the God of the Bible, in the Christ of our religion, and in the moral standards He gave us.

The protection of our religious freedom guaranteed by the Constitution is no longer ours, but we are compelled to pay the bill while they that receive the money rob us of the most sacred things of life. They tell us that leaders must enjoy academic freedom, to teach what they find by investigation to be true. The limitation of that proposition is easily seen. Should some one teach the right to overthrow the constitution, and it has been done, be excused on the plea of academic freedom? Or if some one should teach freemasonry, which has been done, would he be upheld on the plea of academic freedom? Not at all. But to destroy the Christian religion is to destroy the foundation of the home, the church and the state, the true divinely appointed institutions on which our American civilization rests. The majority of the people in Mississippi would vote this thing out of our schools at one stroke, if it were put before them. What shall we do about it?

—J. P. Williams.

MY CAMPAIGN ANXIETIES

(By L. R. Scarborough.)

I have just finished speaking engagements in many places, in seven states, and have touched a wide section of Southern Baptist territory. My heart is hopeful—my soul is grateful. I am bent on giving every ounce of my strength until victory comes. Looking the situation over I have certain anxieties to which I wish to call the attention of the Brotherhood:

1. I am deeply anxious and prayerful that our leaders will give vital attention to the information of our people, especially the non-church-going members and to all lame Baptists. The state secretaries will furnish all the tracts needed for every member of every Baptist church, free of charge. By all means inform the people.

2. I am greatly anxious that our leadership in all the churches will see to building holy, spiritual fires in the hearts of the people. We must not only inform the people but we must inspire. Most of the Baptists give on their feelings rather than on anything else and that is the reason why they do not give regularly and proportionately. The Campaign will not win by spontaneous combustion. We must fire the hearts of our people.

3. I am greatly anxious about the organization, especially in our small and pastorless, and backward churches. Yes, and in some of our great, strong churches. We will not win if we fail to organize. Every Baptist church in the South ought to set up the suggested organization or some other effective organization which will bring returns. Some of the churches are slow

about setting up an organization. Some are not even planning to organize until just before the every-member canvass. This will be a mistake. By all the holy meaning of the Campaign and precious causes involved, I urge an immediate setting up of the suggested organization in every church.

4. I have great anxiety about pastorless, backward and lame Baptist churches. We have some of all sorts. The associational organization will have to see after these churches, aided by the pastors of neighboring churches. There are probably 5,000 pastorless churches in the South today. Somebody ought to see after them. A campaign for cash for the 75 Million and a campaign for pledges on the 1925 Program ought to be made in all these churches. In most of them some outside force must do it. I urge attention to these churches. They are worth enlisting. We need every Baptist in the South to finish the old and set up the new movement. We will sin against every Baptist whom we do not enlist.

5. I think my greatest anxiety is about this matter of enlistment. Around 3,500,000 Baptists are in the South—big, little, old, young, wise or otherwise; the rich, the poor; everyone of them is somebody, and has in him great possibilities if we will turn all the powers of the New Testament Gospel of education, inspiration, organization and enlistment on him. We ought to see that every one of them is reached. Now is our time to enlist all our people. It will take energy, plan, method, push, faith, prayer, persistence, and conquering-to-win, in order to reach them. Let's not leave out one of them. Let our leadership do its best to enlist for his best every Baptist in the South.

6. Another anxiety is about the churches' building and local programs. Many churches have delayed additional equipment and help. I was in two great churches recently, in one day; one was half way up with a \$100,000.00 building and the other had just entered a \$100,000.00 building. Both churches are going to pay their pledges on the 75 Million and have already assumed quotas larger than their gifts for five years. This is a noble example. We will take into the denominational stream the seeds of death if we determine now to build for ourselves at the cost of our world-wide program.

7. I am very anxious that the whole Southern Brotherhood shall do their dead level best to get all the possible cash on the 75 Million and get it into the state offices on time. Oh, how eternally and imperially important this is. The best of all our causes hang on what we do in cash during the rest of the Campaign period.

8. I am exceedingly anxious about the matter of the every-member canvass and the budgeting of our churches for both campaigns. It is far better for every reason under the sun that our people in cities, in the villages and in the country churches should pay weekly. It will mean hundreds of thousands in the saving of interest, of anxiety, of nerve power, of energy, and it will mean a tremendous advance all along the line for us to do it according to the New Testament, on the basis of Bible stewardship and tithing.

If the brethren will take care of these eight matters and the other important matters going with the double campaign, we will come to the new year with a glorious triumph for the past and the most challenging prospects for the future. Dr. Burts and myself are giving ourselves literally to the last limit of our strength, speaking two and three times a day. We have been to seven states and are going to all the others. Night and day the state and general secretaries, and a whole host of field workers, pastors and missionaries, are doing the same thing. God help us to win not only in money but in the enlistment of all our people to a holy task to go on for Jesus Christ.

Six French Cardinals have protested to Premier Herriot against his purpose to withdraw the French ambassador from the Vatican, because he does not regard the pope as a temporal sovereign.

BOOKS

"Sermons on Books of the Bible," by Wm. Wistar Hamilton, Th. D., D. D., Pastor of St. Charles Avenue Baptist Church, New Orleans. Published by the Sunday School Board of the Southern Baptists Convention, Nashville, Tennessee.

Dr. Hamilton is great as an evangelist but equally as great as pastor and wise interpreter of the Bible. His culture and experience, and his equipment by nature and grace, give him pre-eminent qualifications for discussing and applying the teachings of the various books of the Bible as they are intended to be understood and exemplified. Dr. Hamilton knows how to get at the heart of revelation and bring out treasures new and old.

In this first volume of "Sermons on Books of the Bible," the author gives an introductory sermon on "The Book of Books," or "God Breaking Through to Man," and then presents in an illuminating, suggestive and practical manner the contents of seventeen books of the Old Testament from Genesis through Esther. He traces the family idea as revealed in the Word of God. To illustrate, note the topics of the five books of the Pentateuch:

Genesis—God's desire for a family.

Exodus—The progress of the family.

Leviticus—The Father's ideals for the family.

Numbers—The family at school in the wilderness.

Deuteronomy—Review of the family history.

Preceding each discourse the author gives a very interesting and clear-cut analysis of the book to be discussed, and a dozen or more of well selected quotations. The style of the book is marked by great simplicity and clearness, its spirit by devotion and optimism, and its treatment by spiritual insight and practical appeal.

Let no one think that this is for preachers alone. It will prove equally interesting and helpful to Sunday School teachers and laymen who wish to get a clear and definite idea of the Word of God as divinely revealed and intended to be understood and applied in our day. Those who read this book will await with special interest the appearance of the succeeding volumes.

—B. H. DeMent.

"A System of Christian Doctrine," by W. T. Conner, A.M., Th.D., D.D., Professor of Systematic Theology in the Southwestern Baptist Theological Seminary, Fort Worth, Texas. Published by the Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee.

Notwithstanding the number of excellent books on Systematic Theology in existence, there is room for this volume from the able pen of Dr. Conner. For thirteen years Dr. Conner has taught Theology in the Southwestern Baptist Theological Seminary of Fort Worth, Texas. The best university and theological training is thus coupled with vital and practical experience in the classroom. During these years Dr. Conner has also been a preacher of power. His attitude of soul, culture of mind, and experience in life combine to qualify him for the great task he has undertaken and discharged with commanding ability.

The book is prepared pre-eminently for the use of theological students, but is an exceedingly valuable volume to place in the hands of any intelligent person who desires to know the foundation and doctrine of Christianity. The book is divided into four parts: First. The Question of Knowledge in Religion: The Christian Doctrine of Revelation. Second. The Christian Doctrine of Christ and of God. Third. The Christian Doctrine of the Lord and Man. Fourth. The Christian Doctrine of Salvation. There is given at the beginning of each of the seventeen chapters a clear, comprehensive outline which is developed with careful thought and expressed in vigorous and unequivocal language. His style suggests a strength of Boyce and simplicity of Pendleton.

One remarkable thing about the book is its

eminent fairness in meeting all issues. He states objections in the strongest possible manner, and answers them with masterly skill. He is fully aware of the modern drift in theological thought, but is not at all alarmed by the adverse currents. There is not an unsound note in the entire volume.

It is a source of great gratitude to Southern Baptists to know that the hundreds of preachers and other leaders taught by Dr. Conner will have impressed upon their minds and hearts a well balanced and thoroughly seasoned course of lectures upon the great doctrines of the word of God.

—B. H. DeMent, Pres.

"Dynamics of Teaching", by Henry Edward Tralle, M.A., Th.D. Published by George H. Doran Company, New York.

If one wants to sleep, he had better not begin reading "Dynamics of Teaching". Dr. Tralle has written a wonderfully stimulating book full of vigorous thought expressed in strong and pungent language. He wields a trenchant pen, and with his pedagogical sledgehammer breaks to pieces many of the stumbling blocks in the way of efficient teaching.

In ten chapters, averaging about twenty pages to the chapter, the author discusses many of the most vital aspects of Religious Education. With striking effect he reiterates what he considers to be real Christian teaching which is the making of religious values attractive and effective in life through the skillful use of teaching units. A teaching unit is one supreme truth to be presented and enforced in a particular lesson.

Dr. Tralle strongly dissents from the "formal steps" of Herbart and advocates the vital process of modern psychologists. If one objects to thinking or to considering anything outside of the beaten pedagogical path, he would do well to leave this treatise alone, but if he wishes to learn how to make teaching more real, attractive and effective, he should read "Dynamics of Teaching" with careful thoughtfulness.

This volume has made the reviewer's trip by rail from New Orleans to Memphis a worth while experience, as he has read with deep interest this vigorous book from the pen of his class-mate whose talent, training and experience make him one of the leading religious educators in the land.

—B. H. DeMent, Pres.

PROGRAM

OF

THE PASTORS'-LAYMENS' CONFERENCE IN CONNECTION WITH BAPTIST STATE CONVENTION

AT

HATTIESBURG, NOV. 10-11

Monday, Nov. 10

7:30—Worship—B. B. Hall, Gloster.

8:00—Sermon—D. I. Purser, Tupelo.

Tuesday A. M.

9:00—Worship—J. B. Quinn, Prentiss.

9:30—The Pastor's Position, J. W. Mayfield, McComb.

10:00—The Pastor's Perils, J. L. Low, Richton.

10:30—The Pastor's Piety, H. H. Webb, Moorhead.

11:00—The Pastor's Pocket Book, Rush H. Knox, Jackson.

11:30—The Pastor's Passion, L. G. Gates, Laurel.

Tuesday P. M.

2:00—Worship—Wayne Alliston, Columbia.

2:30—Cultivating The Country Church, W. N. Hamilton, Clinton.

3:00—The Deacon's Duties, J. P. Harrington, Crystal Springs.

3:30—The Layman's Loyalty, Bolivar Hyde, Meridian.

4:00—General Discussion.

The first copy of this year's associational minutes we have seen is that of Yalobusha County, T. T. Gooch, Clerk. The work is well done. Only three churches are reported as making no contribution to the 75 Million Campaign in the past twelve months.

PROGRAM FOR MEETING OF REGIONAL CONFERENCES

10:00 A.M.—Meeting called to order and chairman selected.

Devotional—Subject—Victory.

10:20 A.M.—Roll call of associational organizers and pastor associational representatives with a two minute response on the subject, What I Am Going To Do To Assure Victory.

10:50 A.M.—Round-Table discussion on, What Remains To Be Done On the Campaign And How To Do It.

11:50 A.M.—Appointment of two committees, one to formulate plans for the remainder of the Campaign and the other to make recommendations concerning the putting on of the 1925 program.

12:00 A.M.—Lunch.

1:00 P.M.—Report of committee on 1925 program.

(1) What it is.

(2) Preparations for putting it on.

(3) What to do for eight days, November 30th to December 7th.

2:00 P.M.—Report of committee on 75 Million Campaign for the remainder of the year.

General discussion of report.

2:20 P.M.—Three minute pointed speeches on the following topics:

(1) What I would want Mississippi Baptists to do by the 31st of December if I lived on the foreign field as an unsaved person or as a missionary.

(2) What I would want Mississippi Baptists to do if I were a foreigner living in the United States.

(3) What I would want Mississippi Baptists to do were I living in Mississippi where there is no church and where the gospel is not preached.

(4) What I would want Mississippi Baptists to do if I were a young Christian desiring to give my life to the service of Christ, though unprepared and not able to attend school or college.

(5) What I would want Mississippi Baptists to do if I were sick and unable to receive treatment and life was dependent upon hospital treatment.

(6) What I would want Mississippi Baptists to do if I were an aged minister without food and raiment and unable to work.

(7) What I would want Mississippi Baptists to do if I were an orphan child left to the mercy of the world.

3:00 P.M.—If I were unsaved what would Mississippi Baptists have to do from now until the close of the year to convince me that the gospel which they preach is true?

3:15 P.M.—What are we going to do about it when we get back home?

The following men are on the program:

District One

Webb Bramie
H. M. King
T. W. Green
B. H. Lovelace
E. V. May
J. C. Greenoe
Norris Palmer
J. P. Harrington
L. B. Golden
J. W. Hudson
J. L. Boyd
W. S. Landrum
J. H. Hooks
J. M. Metts

District Four

H. W. Shirley
J. E. Byrd
G. O. Parker
H. B. Williams
S. G. Pope
Harvey Gray
J. D. Ray
W. H. Thompson
L. R. Christie
J. G. Cooke
J. L. Hughes
J. D. Suttle
J. D. Franks
J. C. Owen

District Two

J. A. Barnhill
T. W. Green
J. R. G. Hewlett
W. E. Farr
V. E. Boston
W. E. Lee
H. L. Martin
W. A. Sullivan
R. A. Kimbrough
F. L. Litchfield
B. L. McKee
H. L. Watts
J. W. Quinn
D. A. McCall

District Three

L. J. Covington
J. E. Byrd
W. E. Holcomb
J. M. Walker
Charles Nelson
C. H. Mount
W. R. Cooper
S. V. Gullett
J. A. Rogers
Dr. W. C. Sandusky
A. J. Darling
W. F. Darling
Gaston W. Duncan
F. M. Purser

District Five

H. C. Clark
J. E. Byrd
J. E. Willis
A. S. Johnston
T. E. Spencer
G. F. Austin
W. S. Allen
W. Q. Carter
J. L. Low
O. P. Estes
B. F. Whitten
E. E. Ballard
C. M. Morris
S. G. Posey

District Six

W. A. Gill
J. E. Byrd
H. B. Price
J. A. Taylor
E. K. Cox
W. A. Greene
J. N. Miller
W. A. Roper
W. T. Gunn
Wayne Alliston
C. E. Bass
J. B. Quinn
J. W. Mayfield
W. A. Borum

GREAT PROGRAM BY SEMINARY'S FOREIGN STUDENTS

By Chas. F. Leek

Packing the auditorium of the Southern Baptist Theological Seminary to capacity, students attending the seminary from thirty states, listened without interruption for two hours and thirty minutes to students of the seminary representing fifteen foreign countries, as they brought brief inspirational messages from the homelands on the occasion of the first 1924-25 Missionary Day program. While Missionary Day has been an established institution at the Louisville school ever since the founding of the school in Greenville back in 1859, it is doubtful if during its history such a combination of circumstances have ever conspired, on a similar occasion, to produce a comparable result.

From "earth's remotest nations" and neighboring peoples to the North and to the South; and from the Far East and the Near West came the cry of "Salvation, Oh, Salvation!" and the hand held out with Macedonian challenging for greater assistance in trained leadership and gospel preaching. Strikingly these representatives were a high type of native men, some mere youths and others approaching middle age, but all at the peak of their vitality. They represent various walks of life, coming from school and business spheres.

Some spoke in very fluent English while others not so fluent in language were "fluent" in manner and enthusiasm, making a deep impression as they struggled to convey the message of their hearts to eager ears.

Countries represented on the program and in the student body were: England, Canada, Australia, New Zealand, Philippines, Japan, China, Mexico, Central America, Hungary, Roumania, Italy, Czecho-Slovakia, and Sweden.

Dr. J. F. Love, of the Foreign Mission Board, and Dr. L. R. Scarborough, president of the Southwestern Baptist Theological Seminary, were welcomed visitors. Dr. Love also spoke at a subsequent chapel exercise and before the class in church efficiency.

It is announced that Billy Sunday and his party will begin a meeting in Jackson the last of December or first of January, to be held in the city auditorium and continue five or six weeks.

Have you sent your name to President J. L. Johnson, Hattiesburg, Station B, telling him that you are coming to the Convention. It is the request of the entertainment committee and we owe it to them to comply with it.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, *President*, Clinton
 MRS. R. L. BUNYARD, *1st Vice-President*, Madison
 MRS. F. M. DOUGHTY, *2nd Vice-President*, Shaw
 MRS. C. LONGEST, *3rd Vice-President*, University
 MRS. I. K. ARMSTRONG, *4th Vice-President*, Louisville
 MRS. MAX EMERY, *5th Vice-President*, Overt
 MRS. I. L. TOLER, *6th Vice-President*, Gloster

MISS M. M. LACKEY, *Editor and Corresponding Secretary*, Jackson
 MRS. A. J. AVEN, *W. M. U. Vice-President*, Clinton
 MRS. D. M. NELSON, *Recording Secretary*, Clinton
 MISS FANNIE KAYLOR, *Young Peoples' Leader*, Jackson
 MRS. D. M. NELSON, *College Correspondent*, Clinton
 MRS. J. L. JOHNSON, *Training School Trustee*, Hattiesburg
 MRS. W. J. DAVIS, *Margaret Fund Trustee*, Jackson

MRS. HENRY P. BROACH, *White Cross Work*, Meridian
 MRS. FRED HAMMACK, *Mission Study Leader*, Flora
 MRS. HENRY P. BROACH, *Personal Service Leader*, Meridian
 MRS. R. B. GUNTER, *Stewardship Leader*, Jackson
 MISS M. M. LACKEY, *Editor W. M. U. Page*, Jackson
 MISS M. M. LACKEY, *Treasurer*, Jackson

OTHER MEMBERS EXECUTIVE BOARD

MRS. R. L. COVINGTON, *1st District*, Hazlehurst
 MRS. H. T. MARTIN, *2nd District*, Indianola

MRS. Wm B. JONES, *3rd District*, Baldwin
 MRS. R. L. CARPENTER, *4th District*, Crawford

MRS. W. J. PACK, *5th District*, Laurel
 MRS. E. W. HEWITT, *6th District*, Summit

Have YOU paid your pledge?

Are YOU an EMERGENCY woman?

Read this telling little verse and see if you cannot use it to advantage. It was used by a member of a society, when it was her time to entertain. At the close of the program, she, as hostess, requested the members to remain as usual, they expecting to be served refreshments. And they were served as per the poem. The hostess produced her alabaster box and put into it the amount she had intended to spend for their entertainment. Here is her speech on the occasion:

I planned for you, Friends, quite a treat,—
 A salad course dainty and neat;
 But the Box Alabaster,
 Each time as I passed her,
 Suggested a sacrifice sweet.

And so, for the heathen in need,
 Whose cries so insistently plead,
 For the true Living Bread,
 I shall give them instead;
 And let you go home and there "feed".

Your attention is called to the coupons that our Miss Slaughter has been asking you to save and send to this office, to buy silver for a mountain school that is greatly in need. She wants coupons from soap or gum or any other coupon that will be redeemed in this way.

Miss Mather writes:

"Two definite goals are before us so far as the Baptist 5 Million is concerned:

(1) To get every available W. M. U. pledge fully redeemed by the one who made it or by some friend of society that willingly goes 'the second mile'; that willingly 'bears another's burden'.

(2) To get as many as possible to do so to be 'Emergency Women', thus by example and by the extra gift showing how urgent is the necessity. Won't you try to get every society and if possible every circle of each society in your state to be an 'Emergency Society' or an 'Emergency Circle', all this being in addition to the effort to have as many 'Emergency Women' as possible in each society and circle?"

It is our privilege to give you today another letter from one of our dear Hungarian girls. Her expressions of appreciation will touch every heart and I am sure call forth the desire to help somebody today.

What About Your Campaign Chickens?

Dear Miss Lackey:

I want to tell you about my "missionary hen". You suggested to us last Spring, when you were here at the Rally that we set one hen for the Lord. I set one the next day. She hatched well. I had two motherless chicks on hand, and I gave them to her. It was late in the season and chicks were not a good price when they were large enough to market; but they netted \$4.85; and I added fifteen cents, which made an even \$5.00.

We have in our society seventy-five women, not counting the younger women; so you can see what

it would mean if each woman of us would do this. Your friend.

Once again, Sisters, let us urge every woman to subscribe for Royal Service. Not because we merely want to meet our quota; but because the Magazine is so fine and helpful we all need it.

A Word From the Hospital

President and Members

W. M. U.

We wish to extend our thanks to you for the beautiful tray covers. At the present time we have enough to last during the balance of the year.

As you requested me to let our wants be known, in the future if you wish to make a donation we would appreciate it very much if you would send towels, sheets 93x60, Draw sheets 45x width of goods, Spreads 93x60, and Blankets for Single beds. If you have a surplus of home made jellies, preserves, and anything of the kind we could use them.

Yours very truly,

Mississippi Baptist Hospital,
 Mrs. B. E. Golightly,
 Superintendent.

Louisville, Ky., Sept. 22, 1924.

Dear Miss Mather:

You ask me and many times I have been asked why I came here? What shall I do? My answer is I came here for the Christian education to prepare myself for the Master's work and do what my Lord commands me. When I have finished with my study I shall go back home to Rumania and on with the same work what I did there. I had been working many years but it was so hard for me because I had not the opportunity for the Christian education. We have no schools to train Christian workers. We need schools and the workers. We can truly say "The harvest is plenteous but the laborers are few".

I cannot express in words how happy I am for the opportunity to be here this dear "House Beautiful". I shall go back to work this fall with more pleasure because I know the lovely faculty. Mrs. Eager is my sweetest grandmother. I have not known my own grandmother but I am glad I found her so sweet. Miss Littlejohn, the director of this school, was so tolerant with me. Many times I did mistake when I did not understand English but she was always sweet to me. Miss Warren, the economic director, taught me patience in house work. Miss Conner, the secretary, was ready always to help me in everything. Miss Bucy, my English teacher, had much trouble with me, but she has taught me with indescribable patience. I would like to tell every one girl how happy they can be here and how they can receive the best Christian education. I shall carry throughout my life the sweet spirit what I have learned here. God bless you and return to you thousand times to every one who help to support this "House Beautiful".

My heart is so full of thanksgiving, I wish to express my thanks to every one who help me be here, but it is not possible to do this so I pray for the W. M. U. that God bless them with His richest blessing. "For whosoever shall give you

a cup of water to drink in my name I say unto you, he shall not lose his reward".

Last year at this time when I was in Germany I had a hard time because I did not go home from the World's Alliance, it was so very hard to get passport, but I put my trust in the Lord and said Lord I want to do Thy will. I want to go when and where it is Thy will for me to be and now I know I am in this place where my Lord wants me and I am one of the happiest girls in the world. I can not forget Dr. Gill's untiring efforts to get my passport. I pray that the Heavenly Father will bless him and his family with the richest blessing what he did for me and my poor country.

I spent this summer in Ridgecrest, N. C. I can say this meant so much to my life. Mrs. W. C. James, the president of W. M. U., was there and she was sweet as she could be. I shall never forget her love to me, she was so mindful of me as a good mother, she gave me the best advice for my life. I cannot forget the words that she said when she left me "I am your mother". I could not say anything but my heart was full with thankfulness. How good it is to have someone so good, so sweet in this strange land! I know that God shall return to her her goodness to me. I wish I could show my love to her as I feel it. How wonderfully good is our Heavenly Father! Matt. 25:34-30.

Sincerely yours,

Sofia Palyo.

My dear Sisters of the W. M. U.:

I have just had a letter from Mrs. Burney, our General Chairman of the Margaret Fund, giving our Mississippi women the privilege of mothering two more of our Margaret Fund students, Mrs. J. Franklin Ray and Mrs. George Whittinghill. Please keep these in your hearts and prayers, and be as generous in your gifts as you possibly can, for they are entrusted to our care.

Below are the addresses:

Mrs. J. Franklin Ray, 193 Station A, Yale, New Haven, Conn.

Mrs. George Whittinghill, Sevenoaks, Kent, England.

Yours,

Mrs. W. J. Davis.

Mission Study Report of Riverside Association

Number of Churches.....	9
Number W. M. S. Members.....	273
Number of W. M. S. Members Study.....	149
Number W. M. Study Certificates.....	181
Number W. M. Study Small Seals.....	753
Number W. M. Study Officials.....	86
Mrs. E. C. Hightower.	

Dr. G. H. Crutcher of the Baptist Bible Institute spent a few hours in Jackson on his way to the Baptist Convention of Southern Illinois.

Dr. James B. Leavell is having a great meeting in the First Church, Houston, Texas, with Dr. J. Frank Norris preaching. The campaign continues through several weeks.

A B. Y.
 Message

B. Y.

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B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

A B. Y. P. U. Director's Weekly
Message to His B. Y. P. U.'s
Vicksburg, Miss.,
October 12, 1924.

B. Y. P. U. Activities

1.—Prayer meeting Wednesday evening 7:30. The Adult, Senior and Intermediate Unions are requested to appoint three members to take part on the Program for Wednesday Night. Our subject is \$5,000.00 Day. If we are to win victory in this great Campaign, we must enter it with the real B. Y. P. U. Spirit. Let us be doers of the Word and not hearers only.

2.—At the close of each meeting let each Secretary give our General Secretary, K. B. Menger, a report with the following information:

Enrollment; Present; On Time; Daily Bible Readings; Systematic Givers; Took part on program.

The Intermediate and Junior Unions will submit regular report as per the Eight Point Grading system. The Adult and Senior Unions will submit the above information.

Interpretations: On Time—Those coming in before the first song is finished are on time.

Daily B. R.—Those reading daily. Report all others as not read. (This is a local ruling and does not affect your report to State Secretary.)

Taking Part On Program—All who take part tonight and all who took part the last time their group led are counted.

3.—Have you sent your report to Mr. Auber J. Wilds, State Secretary? Send them in at once, no matter how good or how bad; he wants them.

4.—Miss Rena Mitchell is appointed Associate B. Y. P. U. Director, Mrs. W. S. Burke Chorister and Miss Eleanor Menger Pianist. This completes the list of General Officers for the B. Y. P. U. as per the new standard.

5.—If our organization is to grow, we must have more leaders and workers. Those who are willing to work and help build up new Senior, Intermediate and Junior Unions, will kindly give their names to the Secretary of their Union stating whether they have a preference for Senior, Intermediate or Junior work.

6.—Remember our \$5,000.00 Day and keep it before your Union.
J. M. Menger,
Director.

Note by Ed.—Mr. Menger gets out a letter every week to every B. Y. P. U. of the church, which is his message to the union. The possibilities of the B. Y. P. U. Director are unlimited; he has the biggest paying job to be found.

Pleasant Grove Organizes B. Y. P. U.

A B. Y. P. U. has been organized at Pleasant Grove, a church located fifteen miles from Grenada, Miss. The officers who were elected are: President, Eleanor Holland; Vice-

President, C. L. Trussell; Secretary and Treasurer, Annie Martin; Corresponding Secretary, Clarice James; Quiz Leader, O. D. Spratlin; Chorister, Roy Martin; Organist, Mrs. S. E. Gillon. At the first meeting we had twenty members. At the third, which was our last meeting, we had thirty members, twenty-six reading the Daily Bible readings. All of the members are very interested and are willing to work for our Master. Many Manuals have already been gotten and we are ready for work. We are striving hard to make our B. Y. P. U. A-1 and keep it A-1.

Clarice James,
Cor. Sec'y.

EVANGELISM

Will you please be so kind as to make a news note of the following: Evangelist Thomas J. Norsworthy, of Meridian, Miss., has been added to The Reese Evangelistic Staff, T. O. Reese, D. D., Supt., Marbury, Ala. Brother Norsworthy is highly commended by Drs. L. R. Christie and J. C. Owen. Dr. Christie says: "He is a man of superb Christian character and has the reputation of being a most excellent preacher." Dr. Owen says: "You know my tendency to exercise great care in recommending any one. He is a Baptist from conviction after thorough study of the subject. He is well educated, refined, cultured and will fill acceptably any pulpit we have. It is my opinion that you will always be glad that you took him on your Staff".

Another new man has also been added to the Staff, Rev. J. L. Marlow, Madisonville, Tenn. Brother Marlow is a College and Seminary graduate and has been remarkably successful both in the pastorate and in evangelistic work. The Reese Staff now has seventeen workers—eleven preachers and six singers.
—T. O. Reese.

FROM BROTHER MOULDER

Since my last letter I have held three other meetings with Brother L. S. Gardner of Weathersby. I found everything ready. There were several visiting preachers who were helpful: J. L. Boyd, W. S. Landrum, C. S. Moulder, J. P. Williams, Brother Sandifer, and Brother Coleman. Twenty-one were added to the church, seven for baptism.

Next, I spent a week at Pinegar, La., where there is no Baptist church. They have Holy Rollers, Nazarenes, etc. I preached in a grove and the people came for fifteen and twenty miles. The largest crowds at night I ever preached to, estimated at a thousand people. I never had better order. There were twenty-four confessions of faith.

Next, I was with Brother A. B. Culpepper at Deemer. He is loved

A Priceless Publication

A BOOK by an author of character, an editor of character and a publisher of character is a publication of character . . . and character is priceless!

Very recent books from our press:

Pure Gold—Dr. J. G. Bow \$1.50

"The story of the beautiful life of the orphan of the mining camp, the light of the Children's Home, the heroic college student, the charming leader of a choice group of young people, the happy bride of a worthy lover. Her genuine worth routs snobbery; her radiant personality dominates students' activities and makes high ideals easy of attainment. If we were financially able we would place a copy in every home."
—MONTHLY BOOK TALK.

From Nature to Grace—J. B. Cranfill . . \$1.60

The great-hearted teacher of one of our largest Bible classes applies intimately the truths of God's Word to the problems of every-day life. Each message is full of an understanding of divine truth tested by actual experience and is delivered in a spirit of kindness and sympathy which compels attention and inspires action.

The Challenge of the Country Church.

—J. W. Jent \$1.60

"Dean and Professor of Applied Christianity, Oklahoma Baptist University, the author comes of pioneer rural ancestry. He was "raised" in the country; he taught a country school; he served as pastor of country churches. He is entitled to produce a book on this problem of such vital importance."
—BAPTIST AND REFLECTOR.

AT YOUR STATE BOOK STORE

BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE, TENN.



by his people. Prof. Rushing led the song service. There were nine added to the church.

I next went to Alabama with Brother W. B. Moat. We had nine for baptism.
—D. W. Moulder.

ORGANIZED CLASS

Class number five of the Young People's Department of the First Church, Jackson, met at the pastor's home on Tuesday evening for re-organization. After some discussion the name "Amoma" was chosen and the following officers were elected:

President—Alleyne Brumfield.

1st. Vice-President—Aileen Wallace.

2nd Vice-President—Jessie Gaskin.

3rd. Vice-President—Phyla Hancock.

Secretary—Mary Anderson.

Treasurer—Dell Landrum.

Reporter—Jessie Lee.

The class will be registered with the Sunday School Board at Nashville immediately and plans inaugurated for the enlisting of all girls eligible to this class from the church and congregation.

Jessie Lee,
Class Reporter.

WEST POINT

One of the most helpful meetings ever had at our place was the one

just closed, in which Dr. John Jeter Hurt, of the First Church of Jackson, Tenn., was the preacher. Dr. Hurt is a brother of Mrs. A. E. Barton, whose husband is lovingly remembered as a former pastor of this great church. He is a preacher of rare charm and effectiveness, holding his crowds from the very first meeting. There were nearly fifty additions to our membership, and the spiritual life of the church deepened. We are increasingly grateful to God for sending to us Dr. Hurt.

In this connection let me here register my unfeigned gratitude to God for the joy of being with the unexcelled people of West Point.
Edw. J. Caswell.

"The gum chewing girl and the cud chewing cow
Are alike somewhat—yet different somehow,
How different? you ask. I'll tell you now—
It's the thoughtful look on the face of the cow."

SHE WOULD WORRY

Mother: "Get up, Elsie. Remember it's the early bird that gets the worm."

Elsie (drowsily): "Let him have 'em, mother. I'm not hungry."
—Boston Transcript.

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON

Sunday, November 2, 1924

By R. A. Venable

The Prodigal Son—Temperance

Lesson

Lesson Study: Luke 15:11-32.

Golden Text: "I will arise and go to my Father." Luke 15:18.

Introduction: This parable was part of an answer which our Lord made by a charge to his enemies, that, "This man receiveth sinners and eateth with them." (Ver. 1.) The charge claimed that Jesus consorted with sinners because he was in a class with them; was no better than his associates; that "birds of a feather flock together." It involved a question of motive. This charge became the text of his discourse. He casts his sermon in the form of a parable in which he unfolded the motive which prompted his consorting with publicans and sinners. In the parable of the Lost Sheep he brings out the sympathy of the shepherd heart as the impelling motive, which prompts him not only to receive lost men, but to go in search of them. In the lost piece of money the value of the lost "piece" prompts the diligent search for the coin until it is found. The value of a lost soul impelled Jesus to seek and save. In the lost sheep and the lost piece of money nothing is said of how the loss came about, nor of the condition of the sheep or the coin when it is found.

In the case of the Prodigal Son it is different. How the lost condition came about, and how the recovery was effected. The Parable moves in the atmosphere of Jewish life and thought, but its characteristic elements are so thoroughly human as to be of worldwide interest, and deeply instructive. Its local coloring and Jewish affinities can easily be left out of count without serious loss of values in the application of its lessons for all time. How men are lost and how men are recovered.

There is here a description of two sons, the younger (12-24) and his elder brother (25-32). The story is so natural and surpassingly natural that to read it is enough. Any attempt to explain and expound it incurs the risk of marring its simplicity. Read it and then read it again. The outstanding figure is the younger son, as he is sketched in four scenes as he passes before us. Let us view him as he appears in these graphic scenes, the role he plays and how these shade off in rapid succession into each other.

1. In Rebellion. "Father give me the portion of goods that falleth to me." (Ver. 12.) Here is revolt from parental authority, rebellion against restraint, the desire to get away from the father's presence and the well ordered restraints, which the father imposed in the interest of good order and welfare of his sons. The Father's will he would no longer tolerate as controlling in his life. The essence of sin is in the will. To

revolt against the supremacy of God's will as the standard of conduct is open-hearted rebellion. The father gives him his part of the estate and not long after the rebellious son gathers together his allotted share and departed into a far country. (Vers. 12-13.) We know nothing of the direction he took, nor the destined locality he set out for. It may have been Rome or Corinth, or Alexandria, or Syrian Antioch. It was some place where his wild young nature could go unbidded. Freedom was what he wanted, unrestrained license was his ideal. He sought the realm of boundless indulgence in utter disregard of the dictates of sound judgment or the mandates of conscience. He sought an environment which would stimulate the lower side of his nature and afford ample opportunity for the gratification of every degrading passion, and lustful desire. "And there he wasted his substance with riotous living." The second step is his downward course. He is free, madly free. Neither the mandates of his father, nor the moral restraints of public opinion could now abridge his freedom.

2. Riotousness. Passion, appetite, degrading desire are in the saddle. These rush him headlong into wasteful and foul indulgences. There was nothing too wicked and base for him to enjoy, no sinful pleasure came at too great a cost for him to indulge in. His fortune came as a gratuity and was spent for corrupting enormities; came as a heritage from a loving father, but was thrown at the feet of harlots, and wasted in the haunts of darkness and in the precincts of hell.

3. Ruin came as the sequel to his mad, wasteful career. It always follows as night follows the day. "He began to want", when he had spent his fortune. His false liberty ended in cruel, helpless bondage. The results of his own follies hemmed him in on all sides; substance all gone; self-respect gone; a physical ghost of his former self, friendless and helpless. His deplorable condition aggravated by a famine which swept the land. Penniless, without social standing and the fiber of his being all broken down, he was helpless in the face of the inexorable fate which his own folly had brought upon him. The men and women who consorted with him in sin had picked the flesh from his bones and left him to his fate.

He went and joined himself to a citizen of that country. He took up with this citizen as a hungry, starving hound will take up with a stranger. He does not employ him, but tolerates him out of a grim sort of sympathy and doles out to him a famine ration. This one time voluptuous Jewish youth he sends into his field to feed swine. What a degraded contrast. What a shameful descent from the gilded haunts of sin to the hog pen! Sin had ruined him. It always does. The modicum of food

doled out to him did not satisfy the pinching pangs of hunger. His dire distress and cadaverous form moved no one's compassion. "No man gave unto him." (Ver. 16.) His furious hunger drove him to share "the husks which the swine did eat."

The companionship of harlots and the devotees of sin has been displaced by that of the swine. The rich viands of the voluptuous epicure have given place to the coarse carrot pods thrown to the hogs. In this culpable, corrupted and helpless condition, without friends, or resources he affords a striking illustration of what sin will do for its devotees. Rebellion, Riot, Ruin. He has now reached the limit of his freedom. It is bondage. He must perish and rot in his degradation, and misery and helplessness. The stormy elements of his once proud and reckless nature have exhausted themselves and the better elements of his nature so long abused and discarded, assert themselves.

"He comes to himself." (Ver. 17.) Reason and conscience are vocal amid the ruins of his wasted life. This marks the crisis, the pivotal point in his moral history. It is decisive of his future destiny. It is the point of departure in his return to his father's house. Note the steps of his return.

1. He reflects seriously on his father's goodness in the abundant comforts of his father's home; on his miserable and helpless condition; on his unworthiness; on the enormity of his rebellious course, as a sin against high heaven. He thinks on the right things and in the right way. (Vers. 17-19.) This serious reflection has the marks of:

2. Repentance. (1) Coming to himself; (2) The goodness he has spurned; (3) His resolve to return to his father; (4) In his formal and humiliating confession; (5) In his return. Such is our Lord's analysis of repentance; the place of repentance in the sinner's rescue from the appalling condition into which his sin has brought him. The sinner's part in his salvation is here set forth as nowhere else so far as I know. This penitent's return meets no rebuff. The father is waiting and watching for the return of his prodigal boy. "He saw him afar off, and had compassion and ran and fell on his neck and kissed him." (Vers. 20-21.) The father sees him afar off, "foot sore, hungry, ragged, with steps dragging slowly the nearer he gets to the home." The father, often disappointed when a far off figure came within the circuit of his long expectant gaze proved not to be his lost son, but now sure that the approaching figure is his son, the loss of whom had left an aching void which nothing in heaven or earth could fill. "That is the picture painted by Jesus himself of God in heaven waiting for you and me." The Father God never turns away from the penitent sinner who returns to him.

3. The Reception. This describes an entrancing scene which angels might delight to look upon and strike their highest notes of joy. The fullest, freest pardon of all the past. (1) Seeing afar off he runs to meet him; (2) embracing in the arms of tenderest love; (3) clothing

him with the insignia of a freeman, a ring on his finger, and shoes on his feet, and of a son of his house, the best robe; (4) crowning it all with a feast in honor of his long, lost son and expressive of his joy at the recovery of his boy who was dead and now lives again; was lost but is now found. "Bring forth the best robe and put on, and put a ring on his finger and shoes on his feet and bring hither the fatted calf and kill it; and let us eat and be merry; for this my son was dead, is alive again; he was lost and is found. And they began to be merry." (Vers. 22-24.)

Three parables: The Lost Sheep, The Lost Piece of Money, and The Prodigal Son, comprise the charge against Jesus, made by the Pharisees and the Scribes, that "This man receiveth sinners and eateth with them", which was untrue. It impugned his motive in consorting with them. He was actuated by his sympathy. His shepherd heart prompted him to seek out and rescue lost men. The value of a lost soul impelled him to search out and consort with the lost, publicans and sinners, that he might rescue them, brought in the case of the lost coin.

Note in the case of bringing back the lost sheep we have the refrain, "I say unto you that even so there shall be joy in heaven over one sinner that repenteth." He does not say who rejoices. Heaven does whatever may be the mind of his accusers on earth. His activities in saving the lost has the approval of heaven, and inducing joy.

In the case of finding the lost piece of money this is changed somewhat, "Even do I say unto you there is joy in the presence of angels", not the angels rejoice, but "there is joy in the presence of angels of God over one sinner that repenteth." Now in the parable of the Prodigal Son we are told, who rejoices over the repentant sinner. It is the Father, God's joy over the salvation of a lost soul. In the first two parables there is no mention made of repentance in the parables themselves. The lost sheep and the lost coin are purely passive in the saving process. There is nothing said of any damage or hurt to the sheep, nor to the coin; they are lost and found. These first two parables therefore pave the way for the third, in which is set forth how the sinner is lost, his personal responsibility for his lost condition and how it came about, and in what his last estate consisted.

Once more while his lost condition was due to his rebellious perversity, his return was affected by his own volition. His personal responsibility was acknowledged and his return to the father was an act of his own volition. Hence, the importance of taking the three parables as one whole. Otherwise, we leave out the human agency in the salvation, in the process of salvation or we leave out the divine agency in the salvation of the sinner. You cannot intelligently interpret either one of the parables except in the light of the other two. The saving process comes to full expression in the three parables combined into one. What is said of the elder brother is intended as a drastic criticism of the bigoted self-righteous Pharisees, who stood ready to throw to the

FROM

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signia of a freeman, and shoes on his son of his house, the crowning it all with nor of his long, lost boy who was dead again; was lost but "Bring forth the best on, and put a ring on shoes on his feet and the fatted calf and kill eat and be merry; for is dead, is alive again; and is found. And they merry." (Vers. 22-24) es: The Lost Sheep, of Money, and The comprise the charge made by the Pharisees, that "This man and eateth with was untrue. It im- ive in consorting with actuated by his sym- pher heart prompted out and rescue lost ue of a lost soul im- search out and con- st, publicans and sin- might rescue them, case of the lost coin. case of bringing back we have the refrain, ou that even so there heaven over one sin- neth." He does not es. Heaven does what- the mind of his ac- th. His activities in t has the approval of nducing joy. f finding the lost piece is changed somewhat, ay unto you there is nce of angels", not vice, but "there is joy of angels of God over t repenteth." Now in the Prodigal Son we rejoices over the re- t. It is the Father, the salvation of a lost st two parables there made of repentance themselves. The lost lost coin are purely saving process. There d of any damage or eep, nor to the coin; nd found. These first erefore pave the way in which is set forth r is lost, his personal r for his lost condition ne about, and in what consisted. while his lost condi- to his rebellious per- turn was affected by on. His personal re- as acknowledged and he father was an act- ition. Hence, the im- ing the three parables Otherwise, we leave agency in the salva- process of salvation or the divine agency in of the sinner. You ently interpret either rables except in the her two. The saving to full expression in es combined into one. f the elder brother is drastic criticism of f-righteous Pharisees, ady to throw to the

dung heap the erring ones whose lives were not given to the punctilious observance of forms, ceremonies, which served as a veneering to cover up the selfish hypocrisy which needed to be repented of as much as the sins of the prodigal son.

FROM BROTHER HICKERSON

Inclosed you will find check for two dollars to renew our paper for another year. Let it continue to go to Seminary Hill, Tex., Box 25.

We want to thank you for the good paper you are giving us. I find in our work that where the people are taking our denominational papers, that they are informed. They know what is going on and they are easy to enlist for the whole denominational program. Our people need more information. When they get the information they are willing to help. That is one reason why I am urging our people to take our denominational papers, and to read about our Home Board, Foreign Mission, and in fact all of our work. People want to know where their money is going and what it is doing, and I do not blame them for that. They should know and if they will take the papers and read they can find out.

We are in a good meeting now with Rev. T. M. Estes of Eldorado, Ill. We have just started, but the interest is fine. There have been six professions, two of them have united with the church. Three of them made the profession last night after we were dismissed. A father, his wife and son. All three made the profession after we were dismissed last night. We expect them to join as soon as they can.

Mrs. Hickerson being a Mississippian, we naturally love Mississippi and are interested in her welfare. It always does us good to see Mississippi coming up with her part of the load, and when we read of good meetings in the state. We are sorry that we cannot have a greater part in helping the state to win the lost to Christ. While we have all the work we can do, or have for the past five years, and more too, yet we would be glad to do more work in Mississippi if it is the Lord's will.

—J. W. Hickerson.

CHARLESTON

We have just closed a fine meeting in the Charleston Baptist Church. Dr. W. E. Farr of Grenada was with us twelve days. He did fine preaching and was very insistent on prayer. He wins the ears and the hearts of his hearers. Great audiences heard him here. The church and community gave fine co-operation. Many were saved. Sixty-one joined for baptism, and eleven by letter; fifty-eight of these were baptized last night, Sunday the 19th. I go to Ruleville for a meeting next week. We are on the October round-up of the 75 Million Money.

R. A. Kimbrough, Pastor.

WILL SHE TURNIP HER NOSE?

My Sweet Potato: Do you carrot all for me? My heart beats for you. You are the apple of my eye. If we cantaloupe lettuce marry. We will be a happy pear.

East Mississippi Department

By R. L. Breland

Philadelphia Revival Institute
The First Baptist Church of Philadelphia, Eld. H. W. Shirley, pastor, began an Institute Revival October 26th with the following program:

Sunday, October 26.

Preacher—Pastor, H. W. Shirley.
Subjects: 11 a. m.—"The Family."
7 p. m.—"Hope."

Monday.

Preacher—Rev. J. C. Richardson, Forest, Miss.
Subjects: 11:00 a. m.—"Laodicea's Need of a Revival."
7 p. m.—"Eternal Foundations in an Efficient Christian Life."

Tuesday.

Preacher—Rev. John F. Measells, Tunica, Miss.
Subjects: 11 a. m.—"For Zion's Sake."
7 p. m.—"The Sinner."

Wednesday.

Preacher—Rev. J. G. Lott, Water Valley, Miss.
Subjects: 11 a. m.—"Inalienable Right to Direct Access to God."
7 p. m.—"The Scar That Sin Has Made and the Calvary Cure."

Thursday.

Preacher—Rev. W. O. Carter, Waynesboro, Miss.
Subjects: 11 a. m.—"The Constraining Power of Love."
7 p. m.—"God Satisfied Through Suffering."

Friday.

Preacher—Rev. J. M. Metts, Durant, Miss.
Subjects: 11 a. m.—"Faith."
7 p. m.—"Eternity."

Saturday.

Preacher—Rev. S. G. Pope, Louisville, Miss.
Subjects: 11 a. m.—"Systematic and Proportionate Giving."
7 p. m.—"The Lordship of Christ."

Sunday, November 2

Preacher—Very probable that Gypsy Smith will preach at 11:00 o'clock, and pastor will hold the night service.

Announcements will be made as to How Much Longer the Meeting Will Continue.
Song Service under the direction of E. D. Turner, of Ft. Worth Texas.
The public is cordially invited to attend.

Notes And Comments

Bro. J. E. McCraw writes that work was begun on the Neshoba County Ministerial College at Newton last Monday.

Pastor R. A. Kimbrough closed a very successful revival at Charleston last week. There were more than 60 additions by immersion. He is assisting in a revival at Ruleville this week.

Rev. R. A. Kyle now has full work in Yalobusha County as follows: Leggo, New Hope, Pilgrim's Rest, Hopewell and one other. He is busy for his Lord.

McDonald Church, Neshoba County, has called Eld. J. E. McCraw to be its pastor again for next year. Bro. McCraw married his first couple a few days ago, Davey Bobeman and Miss Delia Bethany. He says, "I got through with it somehow."

Eld. H. T. Vaughn is leaving the McAdams Field after several successful years there. He has not located for another year yet. He is a well qualified pastor and will do good service.

The death of Dr. I. P. Trotter was a great loss to the cause of righteousness. He had done a splendid work and will be greatly missed. To the sorrowing condolence is extended.

The going from our state of Eld. J. L. Robinson for some years pastor at Pontotoc is much regretted by his many friends throughout the state. He was pastor at Newton for some years.

Holmes County Baptists

It was my glad privilege to be at the Holmes County Baptist Association which convened with Saron Church, three miles west of Durant, October 14th, 1924, for one day. The meeting was well attended, each of the nineteen churches with one exception being represented by messengers and this one was heard from.

Dr. J. M. Metts, pastor at Durant, was elected moderator and Dr. L. B. Golden of Pickens was re-elected clerk and treasurer. Both of the brethren made model officers. The discussions were interesting and of a high order. Dr. R. B. Gunter spoke at the 11 o'clock hour on "Unpossessed Possessions", 1 Kings 3:22 being read as his basis. It was a matchless deliverance on finishing the Campaign and doing large things in the new program.

Dr. T. J. Bailey was on hand ready to discuss Social Service and other topics. "I am back home", he told me. Here is where he began the journey from the cradle toward the grave. He seemed delighted in the greeting of old friends and neighbors of "ye long ago". He added much to the interest of the meeting.

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Among the pastors present I remember the names of Metts, Edmonds, Ellis, Golden, Evans, Phillips, the writer and possibly others. Pastor N. A. Edmonds has been at Lexington for a few months only but we heard splendid reports of him and his splendid wife. Brother Ellis, who lives at Camden, is pastor at Saron; he and his good people entertained the visitors royally.

"Missions" was the subject under discussion. Many splendid talks were made by Edmonds, Evans, Bailey, Metts and others, and it seemed to be the unanimous opinion of those present that Holmes County Baptists should reach their quota in the Campaign before the year closes.

Among the visitors the first day were Gunter and Bailey of Jackson, Metts of Oxford and the writer from Yalobusha. I regretted very much my inability to be present the second day as a splendid program was announced. Doctors Lipsey, Bailey, Miss Morgan and others were on the program for the second day. Brother Metts, Sr., preached at the local church at night, and Elder N. A. Edmonds preached at Durant the same hour.

I fell in love with Holmes County Baptists and hope to see more of

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them in the future. The meeting was spoken of as one of the best for some years.

Notes and Comments

The revival meeting at West is in progress at this writing with Elder H. W. Shirley of Philadelphia doing the preaching. It is warming up under his powerful sermons.

Elder Floyd A. Lummus is teaching at West. He also preaches to two or more churches. He is a live worker and the people are pleased with him.

Brother Lummus organized a Baptist Church at Valley Park, Issaquah County, this year which is said to be the only Baptist Church in that county of several hundred population.

In a certain town I recently attended a revival meeting and the local school teacher of the town attended with his corps of teachers and pupils in a body. Many were saved during the meeting from this student body. In another town I attended a revival meeting and the teachers took very little interest in the meeting and did not attend a single service, and no efforts were made by them to get the children to attend church. Consequently not one of the scholars was saved. This shows how important is the choosing of teachers for our schools. Let none but active Christians be chosen.

The church at Sidon, near Greenwood, has just completed a beautiful and serviceable house of worship. It is of brick veneer, well finished with a number of Sunday School rooms. They are justly proud of their new buildings.

VISIT TO OUR OLD HOME

On Saturday morning, August 15, Mrs. Carter told us that the next week our pastor and wife, Brother and Mrs. Hudson, were going up to Tillatoba, Miss., our old home town to assist in a revival meeting, and that they were going to carry Maurice, Leslie, Corine, and myself with them through the country. Oh, how our hearts did leap with joy when the announcement was made for we had not been back since we were brought to the Baptist Orphanage more than two years ago. We could hardly wait for the time to come to begin the journey, but we did wait impatiently. The day finally came and we left the Baptist Orphanage Friday afternoon, August 22, at 4 o'clock and reached the home of our pastor at Winona, Miss., at 1 o'clock. We were tired and sleepy, although we had slept quite a little bit on the way, but we were ready to rise early the next morning. We spent the day there and we want to tell you that we had a good time there too, just lots of good eats of all kinds, the boys rode the mules and horses, and the people were so good to us until we will never be able to repay them for their kindness. Saturday afternoon at 4:30 o'clock we left Winona for Tillatoba, Miss., planning to reach there at supper time but we were caught in a rain and wind storm at Gre-

nada, Miss., and lost about an hour and a half, reaching our longed for destination about 8:30 o'clock, tired but rejoicing because we were among our friends, relatives, and loved ones. We were in terrible dust until the rain came and then the dust on our faces came to be mud, but amid all the rain, wind, and fear we were having lots of fun for we were going HOME. The next day, Sunday, August 24, the meeting began, their pastor, Brother Spencer, doing the preaching, and our pastor, Brother Hudson, directing the music. We spent a happy week and every one seemed to enjoy the meeting, and at the close of the meeting we saw eight buried with their Lord in baptism.

The people of Tillatoba and surrounding community were so good to all of us and we know that our pastor and wife join us in extending our very gracious thanks to these good people for their many kind deeds. Our oldest brother, Dudley, came on Sunday after we left on Friday and he rejoices with us in that we all were at home together one more time and to share the kindnesses of the people with us.

Monday morning we were up early ready to spend the day just having a good time and we went every place we could think of during the last day we could spend there for at least one more year. Tuesday we were up early packing things making ready to begin our journey back to Jackson. We left Tillatoba Tuesday afternoon for Winona, reaching there about 7 o'clock, and stayed there until Thursday afternoon. We enjoyed the family reunion with our pastor and wife at the home of their father and mother, Mr. and Mrs. Hudson.

Thursday afternoon at 1:30 o'clock we began our journey back home, reaching the Baptist Orphanage at 8 o'clock with light hearts because we had had such a good time and too because we were back home again without having any trouble on our trip, not even having a puncture in our drive of about four hundred miles. We just hope that every one had a good vacation like we did and too that every one has a good pastor like ours. We are very deeply indebted to Brother and Mrs. Hudson for carrying us back to our old home.

—Christine Tillman,
Baptist Orphanage.

FIFTH DISTRICT ENLISTMENT

There are fifteen association in the fifteen counties in the fifth district. They have all been well attended and the reports have all shown signs of growth for these five years, but in the main we have just begun.

The enlistment of the churches in the Budget plan will work. Never were the churches more ready than now to study the great doctrine of Stewardship. The pastors, deacons, laymen and all need to be taught the doctrine of giving.

We have arranged for three county wide meetings where we are to show the churches how to make the every member canvass and help them to make it. We are to be in Jackson County the first week in November, in George County the third week, in Greene County the fourth week. I

am glad the pastors and laymen have asked for these meetings.

There is plenty of money in the churches, and they are ready to be taught in the matter of giving.

—A. L. O'Brian.

THE TATE COUNTY ASSOCIATION

The fourth session of the Tate County Association was held with the Senatobia Church, October 9th and 10th.

Dr. B. P. Robertson was re-elected moderator, and Brother J. P. Stamps re-elected clerk. After the organization the doctrinal sermon was preached by Brother W. E. Lee, which closed the forenoon session of the first day.

The afternoon session opened with a devotional service led by Brother N. A. Spencer. Following this was a general discussion of the Round-Up Campaign, which proved interesting and inspiring. The remainder of the session was given to the ladies for a consideration of their work. The night session was a mission rally at which Brother Gunter spoke. Brother R. A. Cooper opened the morning session of the second day with a devotional service. Following was a full consideration of the report on Christian Education which was read by Mrs. Dr. Powell of Coldwater. Brother E. S. Flynt had been appointed to preach the Missionary sermon but on account of a serious auto accident in Memphis the day before was prevented from being present. The association was fortunate in having Brother Hewlett present, who took Brother Flynt's place and preached a splendid sermon.

The social service report was read and discussed in the afternoon session. The feature of the discussion that elicited much concern was that on social conditions prevailing today, and on good citizenship.

After some miscellaneous business was looked after this splendid session went into history.

The next will be held with the church at Tyro in 1925.

—W. E. Lee.

HELP THE CHOCTAWS

I am on the field at Union, Miss., for our Home Mission Board as Missionary to the Mississippi Choctaw Indians, and find that in order to get some of the Indian children in school, we will need all kinds of children's clothing. I make an appeal to any W. M. S., Y. W. A., S. S. or church or any one else who may feel impressed to do so, that

they make up a box of children's clothing and send to me for use in this way. Cast off clothes, of the boys and girls in our Baptist homes can be utilized and will be thankfully received if sent to us.

I crave the prayers and support of our Baptist people of Mississippi in taking up this work for these neglected people. I find that we have eight Baptist churches in the Choctaw Association which meets next Friday, October the 17th, at Bethany Indian Church near Philadelphia. The Indian pastors are very earnest in the work and need the encouragement of God's people.

Respectfully,

—P. C. Barnett.

REPORT OF SUMMER REVIVALS

I held my first meeting at Oakhill in Prentiss County the fourth week in July, Brother S. V. Gullett of Blue Mountain doing the preaching with much success. Three were baptized and others to be baptized yet.

My next meeting at my home church was held in Concord, Tippah County, the second week in August, with Brother Gurley of West Corinth doing the preaching. He preached some great sermons. There were eleven conversions and three for baptism, and others joined other Baptist churches.

My next meeting was at Mt. Olive in Tippah County the third week in August. Brother C. M. Willbanks preached with great power and the Lord gave the increase. There were sixteen added to the church, nine for baptism, and seven by letter.

My next meeting was at Antioch in Alcorn County, the fifth week in August. Brother Covington of Tate Street, Corinth, did the preaching. He preached some splendid sermons. The church was revived. Three accepted Christ as their Savior but no additions.

I also assisted in some good meetings at other places, of which I shall not take space to mention.

May the Lord bless us in the coming year with many souls for our labors, is my humble prayer.

—Joseph H. Crawford.

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Quitman, Miss.

A SUGGESTED PLAN OF EVANGELISM

When the Baptists meet in Hattiesburg next month something is going to be done for Evangelism. Personally, I should be delighted to see something big projected. In this I may be alone. If the brethren have any well-defined plans or wishes concerning this matter, they are keeping them out of print. Other states are planning in a big way along lines of evangelism. There seems to be a marked impression that a real revival era is dawning. For the last several months I have tried to set forth what I should like to see undertaken by Mississippi Baptists. My ideas may not be in accord with others—in this I may be impracticable—visionary—a dreamer of foolish dreams—an idealist. On the other hand, my suggestions may be timely—my convictions may be of the God of all sane evangelism.

I would not press my plan unduly. There are others who look at our entire program from the standpoint of common interest—and who, by virtue of their places of observation, are able to see this matter from other angles. Besides, the responsibility incident to the carrying out of any program projected rests largely upon them. Hence, I should be slow to propose any plan or program which seems to them unwise, untimely, or impracticable.

However, I have a plan of evangelism for the Baptists of Mississippi—and I wish to write it down here in the form of a resolution which I should be glad to see adopted at the Hattiesburg meeting.

The Resolution

Resolved, That the present plan of enlistment be discontinued, and that a program of evangelism, as hereinafter outlined, be authorized:

1. Organization.

The organization shall be the simplest possible—consisting of a General Superintendent of Evangelism; District Superintendent—perhaps one for every Congressional District; County and Beat Superintendent; as many Missionary Evangelists as the State Board of Missions, the Corresponding Secretary, and the General Superintendent, may think practicable; and the pastors of the state.

2. Formation.

The General Superintendent and the Missionary Evangelists shall be elected by the State Board of Missions.

The Corresponding Secretary, the General Superintendent, and the members of the State Board of Missions in the various districts, shall name the District Superintendents.

The District Superintendent and the associational member (or county members) of the State Board of

Missions, shall name the County Superintendents.

The County Superintendents and the local Pastors shall name the Beat Superintendents.

Through the organization thus perfected the proposed program shall be carried back to every church possible, every Sunday School, B. Y. P. U., W. M. U., school, school house, and destitute place in the state.

3. Supervision.

The entire organization shall be under the supervision of the State Board of Missions, becoming thereby a vital part and vitalizing force in the state's missionary—enlistment—educational—and doctrinal activities.

The General Superintendent shall direct the entire program—and shall function specifically and directly through and in co-operation with the District and County Superintendents; and in a general way with the Beat Superintendents and Pastors.

It shall be his duty to reach, enlist, and organize as far as possible the individual church, the beats, the counties, the districts—all heading up in a simple but compact state organization.

He will need no office except the Postoffice and a portable typewriter—for he must be constantly and continuously afield, and in direct and vital touch with all his subordinates—from the local pastors to the district superintendents.

4. Finances.

The general superintendent and the Missionary Evangelists shall be paid adequate salaries. All other connected with the organization shall not receive remuneration for their services. They shall be refunded their actual expenses, however, such as railroad fares, postage, etc.

The Missionary Evangelists shall be expected to labor where in the judgment of the General Superintendent their work is most needed—nor shall their services be estimated in terms of the amount of cash they secure at the close of their meetings. Their work is to be strictly missionary in character—and the State Board of Missions is to stand behind them in the matter of their salaries.

5. Objective.

The proposed program contemplates a four-fold objective:

(1) The salvation of the multiplied thousands of unsaved in the state.

(2) The discovery and enlistment in all denominational activities of the thousands of Baptists who have lost their denominational identity, and the enlistment of the thousands of others who, while they maintain their conscious denominational identity, yet they have lost their denominational interest.

(3) An educational and information campaign in the interest of all the agencies and means fostered and used by the denomination in all departments and phases of Baptist activity at home and abroad.

(4) A campaign—clear cut, inoffensive, sincere, 100% Southern Baptist type—in the interest of the doctrines of grace as interpreted by Southern Baptists; and the fine democratic form of church-government for which Baptists have con-

tended from the beginning—and which they do now maintain.

6. Revivals.

The annual protracted meeting shall be a part of the program—though not the most important part. Rather the purpose of the program, as set forth already in this resolution, is the saturation—impregnation—vitalizing—literally evangelizing of all the activities of the local church the year round.

Preachers shall be urged to sound the evangelistic note in all their sermons—and to expect results.

Sunday School superintendents and teachers shall be asked to gear every piece of their fine machinery to this grist.

The women shall be urged to set all their God-blessed activities to the halleluiahs-work of soul-saving and life-enlisting.

The young people shall be pressed and impressed with the divine truth that young people's organizations have been brought into being for evangelistic purposes.

The men shall be called upon, through their various organizations, to become in very fact "fishers of men."

7. The Baptist Record.

Such a promising program as is here proposed makes the Record a necessity. It should by its weekly visits cover the state be like the dews of heaven. As an agency for good—a means to glorious success in the big program—a factor in achievement—it stands with the first in point of importance.

Mission Study classes, books and tracts on the four-fold type of evangelism proposed in this resolution, schools of evangelism, lectures on the program by laymen, institutes, rallies—all shall be brought under tribute to serve the great end contemplated in the resolution.

8. A Quotation.

Dr. H. E. Truex, in that matchless little book, "The Primacy of State Missions," says concerning evangelism: "The whole Church of God, all the Churches of God, should evan-

gelize. The work of the church in all its service, public and private, by all its equipment, material, spiritual, intellectual, social, traditional or acquired, is to provoke such a crisis of conscience in men and institutions that they shall, in their despair, accept the atonement of Christ for their redemption and the law, or program, of Christ for their victory over the world, the flesh, and the devil.

This is the mission and task of the church as an institution and of the individuals composing it. Such a statement is borne out by its endowment and environment, its history and destiny. Any activity, public or private, any ritual, aesthetic or emotional, any ordinance, pleasing or modern, that does not contribute to this end, either directly or otherwise, is an incubus, a snare, an excrescence, a weakness—and not a strength."

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COLLEGE COLUMN

M. S. C. W.

"It was the best social that I've attended since I came to M. S. C. W. four years ago," remarked a Senior who attended the Social given by the Baptist Church to the college girls. Fun, pep, stunts and a brief musical program were the causes of the enjoyable occasion. The post-script was the "Cream and Cake". Well, anyway several hundred college girls enjoyed the hospitality of the local Baptists.

A campaign was made last week for subscriptions to The Baptist Student. About thirty subscriptions were secured. This is not all we are going to get, but it is just "our beginning".

Miss Jamie Tate sang "The Rugged Old Cross" at the opening exercises of the Sunday School so acceptably that she was asked to sing the same song at the close. This is Miss Tate's first year at M. S. C. W. and we are very fortunate to have such a talented young lady lined up in our work.

The three organized Sunday School Classes plan to send as delegates to the Conference at Hattiesburg their class presidents. This is very commendable in them. The Baraca Class has offered to have as their representative Miss Garner Walker, who has been arranging special music for them for over a year.

Fifty more M. S. C. W. girls put their letters in the church on Sunday. This is as it should be. Each service should witness girls lining up with the local folk.

The Y. W. A. has been reorganized with Miss Mae Scofield as President. Plans are to meet with the town girls each time, thus strengthening the relationship of the college and town girls.

A new B. Y. P. U. study course is being offered now from 12 to 1 o'clock on Tuesdays and Thursdays. This is the regular chapel period, but it is given over to the Freshmen on those days, a class in "Training in Stewardship" has been started. Fifteen enlisted at the first meeting of the class, and others are expected to join later. The class in "Winning to Christ" meets twice a week. They contemplate completing the course before the revival, which comes early in November. From this class should come a permanent "Soul Winners' Band".

The Life Service Band will meet Sunday. The topic for discussion is the B. Y. P. U. work. At each meeting of this Band some special phase of Christian work is discussed. Several State Secretaries have been written for information concerning the work, and no doubt these programs will prove beneficial to those who are members of the band.

It is possible that in the very near future a double-quartet will be trained for special music in our services. Miss Margie Morris, who is

one of our Baptist teachers in M. S. C. W., has agreed to look after this phase of the work. We are hoping soon to "get a piano from somewhere" for the room, so practices can be held, and also for use in our meetings.

The installation of B. Y. P. U. officers took place last Sunday night. There are around eighty young people holding offices in the six B. Y. P. U.'s, who were present for this service. Among this number were many college girls, who are taking an active interest in the young people's work. They contribute vitally to the programs and to the general work of the Unions. Miss Eva Bledsoe will conduct one of the devotionals at the B. Y. P. U. Training School, November 2-7, and ten other girls will have parts in a play to be given at the closing period one night.

"Committee meetings" are the order of the day, that is, this week. The membership committees of the three Sunday School Classes have been hard at work on the absentee list. An executive officers' meeting of the Phebean Class was held. When committees get to meeting, you may look out, for something is surely liable to happen. Committees are the wheels and when they are well oiled, they run good! We may say with all sincerity—"How dear to our hearts are the meeting of the committees!"

It was a pleasure to have Dr. Lipsey, our editor, pay a visit while he was in this section of Mississippi attending the meeting of the Columbus Association. It was also good to have Mr. and Mrs. Mobberly, the parents of Miss Eula, visit us one day. Visitors—State workers and parents are always welcome.

For some time we have felt that our Seniors were not as well lined up in the work as the underclassmen. Whether this is our fault or that of the "Dignified Ones" we are unable to judge. At any rate this is going to be remedied, for we are planning to do "something special" for our fourth year girls. We hope that our Baptist graduates will go out this year feeling that they have really received something Baptist in their education. By this time next week our plans will be definitely formulated and a regular program will be announced. This will be distinctly for Seniors, and therefore, be something for the underclassmen to "look forward to".

A FEW SICK PEOPLE

The Mississippi Baptist Hospital Auxiliary held a very interesting meeting at the regular time and place of meeting, the third Wednesday of the month in the parlors of the First Baptist Church, Jackson.

We are going to have another serving party, and this is your invitation. Come to the Nurses' Home Thursday, October 23rd, at ten o'clock, and do something useful and interesting. All who attended the former sewing party will want to come because of the delightful hour spent there, and all who did not at-

tend will want to come because they missed so much.

All Mississippi is included in this Auxiliary. Pay your Campaign pledge so the Hospital may have its rightful share and clear the debt. Send linen if you have it to spare; the need is never fully supplied. Send sofa pillows, pictures, or anything which will make the Nurses' Home comfortable and attractive. Send books and magazines for the patients. Mrs. Shands has donated a book cart (something like a tea wagon); the books and magazines will be placed on this and rolled into the rooms, letting each one pick out something to read. Now with this delightful arrangement, everybody wants to send a book or magazine and sense this personal touch.

Then after you've paid your pledge and done all you can do for the Hospital, don't forget to pray for the directors, for the doctors, for the nurses, for the patients. It is our Hospital. Let's stand solidly back of it in prayer, then things can't go wrong. Send questions and communications to the president, Mrs. Hiram Hughes, 926 North St., Jackson, Miss.

(Signed) T. P. G.

GRENADA

Have just returned from a gracious Holy Ghost meeting with the First Baptist Church of Charleston. For twelve days it was our privilege to preach twice a day to large and appreciative audiences. The fact is our night crowds were immense—many times the church could not seat the people. The local choir rendered very valuable service with their special songs and there was a fine spirit manifested in the general singing. Dr. R. A. Kimbrough is the much beloved pastor and is really a prince. The people of the church love him very devotedly and are heartily standing behind his every effort. God was very gracious to us and there were added to the church 63 new members, 57 of these coming by profession of faith; more than half of them were grown folks and many of them heads of families. We pray God's richest blessings upon this pastor and splendid church.

Yours for service,

—W. E. Farr.

BLUE MOUNTAIN

The Sunday School department here, realizing that a large number of pupils can be more satisfactorily and effectively taught when evenly distributed, have organized the various departments into smaller classes.

We, a class of sixteen boys, all students of the Mississippi Heights Academy, are now a small but helpful working factor in the religious enterprises encouraged by the church.

By common consent we were self-christened "The Builders". All that the name means or stands for we intend to elevate. Officers best suited to perform certain duties were elected. They are as follows: Sheldon Fortenberry, President; Leon Beck, Vice-President; Hermon Sutherland, Secretary; Ferris Tate, Treasurer; Thomas Hamm, Reporter.

IN MEMORIAM

A. BERNARD

The Birthday of a Citizen, Oct. 6.

One year ago, today, October 6, a splendid citizen of this community celebrated his 73rd. birthday and just a short while later closed his eyes on the scenes of this world to open them on an eternal existence in the great beyond.

The community was called on to mourn the death of one of her good citizens, A. Bernard, on October 25th, 1924. He had been confined to his room, and during the later months, for the most part, to his bed for almost a year, but never did he murmur or complain, always patient and tender, thoughtful of the welfare of others and taking a deep interest in every movement for the betterment of his family and the town.

He was born in England, seventy-four years ago, and came to Durant about twenty-two years ago. He was for a long period of years in the employment of the Illinois Central Railroad Company as supervisor of buildings and bridges on the Mississippi Division, and since his retirement from that position he had been engaged in the mercantile business, under the firm name of Moorehead and Bernard.

He was kind and indulgent in the home as husband, father and grandfather; a good friend and thoughtful neighbor. He has been greatly missed since his going away. His accustomed place in the store and on the street knows him no more save in memory, which speaks in tenderest terms to those with whom he was associated saying: "A good man, and true, has gone from the turmoil of earth to a better world."

His mortal remains sleep in a steel vault, in the family lot in Mizpah cemetery. A beautiful monument has been erected by loving hands, on the spot which marks his last resting place. Those who cherish his memory wait with fond anticipation the reunion when they shall follow him to the father's house.

An inspiring talk was given us by Miss Moseley, our esteemed teacher, in which she said that the work of the individual was what counted most. The attitude of the boys is indeed encouraging and that also is what makes a class rise to its highest excellence. —Reporter.

MATHISTON SUNBEAM BAND

Our band of 42 members is moving along nicely. Last Sunday was promotion day, also we elected new officers for the next quarter, as follows: Mary Louise Hussey, President; Edna Mae Dunaway, Vice-President; Joe Nell Starnes, Recording Secretary; Billie Fox McPhail, Corresponding Secretary; Floyd Oglesby, Treasurer, with Mrs. B. F. McPhail as leader. We are striving to do our very best in the Master's work.

Billie Fox McPhail,
Cor. Sec.

Miscellaneous Receipts

J. W. Maddy, Winona, Miss	4.40
Dr. and Mrs. J. S. McNeill, Stewart, Miss.	15.00
L. W. Mosby, Love Station, Miss.	3.00
Mrs. M. F. Phillips, Edinburg, Miss.	2.00
Marion County Association	25.13

Total for September \$15,144.62

RIDGECREST'S NEW BUSINESS MANAGEMENT

(C. W. Cammack, Cor. Sec.)

The thousands of Baptists in every state in the territory of the Southern Baptist Convention, and many others from the North, who have come to Ridgecrest, N. C., in the past years, will be interested to know that Ridgecrest has been placed under a thoroughly experienced and competent Business Manager, who will devote his entire time to the development of this choice spot of the "Land of the Sky."

Since the Education Board acquired a few years ago the controlling interest in Ridgecrest diligent search has been made for a Business Manager. We now have found that man in the person of Mr. E. L. Hon of DeLand, Florida. He has for many years been the manager of the large Stetson properties in Florida. He is an earnest Christian man and a Baptist, and has also owned property at Ridgecrest and has been spending his summers there for fifteen years.

Mr. Hon met with the Executive Committee of the Education Board in Birmingham on October 8th and agreed to open an office immediately at DeLand, Fla., for correspondence with any who may be interested in Ridgecrest. On January 1st, Mr. Hon will move to Asheville, N. C., only eighteen miles from Ridgecrest, and will devote his entire time to making Ridgecrest a greater asset to Southern Baptists than we have dreamed.

We own at Ridgecrest 850 acres of land with an elevation of 2,800 feet. All trains on the Southern Railway stop in the center of our property near Pritchelle Hall. The new hard surface road, already completed from Eastern North Carolina to Asheville, goes through the middle of the Ridgecrest property.

Northfield in New England and Chautauqua in New York will in a few years offer no attractions beyond those at Ridgecrest. Conference and assemblies will run from June to September. Plans are on foot for new buildings, a new water system, a five-acre lake and other needed improvements.

Fourteen states were represented at the Y. W. A. Camp for girls under Miss Juliette Mather last summer. Missionary and Educational and Inspirational Conferences are being planned for next summer.

Communications for Mr. E. L. Hon, Business Manager, should be addressed to DeLand, Fla., until January 1st. Matters pertaining to the Conferences and Platform work should be addressed to the Education Board, 1214 Age-Herald Building, Birmingham, Ala.

MISSISSIPPI COLLEGE

In a hard fought game, the Choctaws downed the Millsaps College Majors in a 14 to 0 game at the State Fair. The Choctaws locked weak in the midfield but the Majors were never able to cross the coveted white line. We play Birmingham Southern on the campus this week, and another hard game is expected.

Once more the State Fair is over, and everyone has settled down to work again. The Choctaws are loud in their praise of Woman's College and Hillman for their splendid cooperation in helping to crush the Purple Wave.

M. C. students are eagerly looking forward to the Baptist Students' Conference which will be held at Woman's College, beginning October 31 and running through November 2. More than seventy-five men from here are expecting to attend this conference.

Mr. Kearney Watters has been chosen as President of the Freshman Class. Watters is an all-round man, and we are sure he will lead the class successfully.

Red Sweeney, our fighting half back, who was injured in the Tulane game, is recovering rapidly, and will soon be back with us.

Next week the six Senior B. Y. P. U.'s are to have their annual Study Course. Mr. Auber J. Wilds is to teach the B. Y. P. U. Manual, and the Pastor, Dr. B. H. Lovelace, is to teach "The People Called Baptists". Both colleges have been generous in giving an hour each morning for this work, during which time no school work will be on.

The nine B. Y. P. U.'s met for the first time for their monthly general meeting on last Sunday afternoon. Reports from the six Senior Unions show that they are doing excellent work. The B. Y. P. U. work this year is being graded on the Eight-Point Record System, the newest thing in modern methods. James Street, the B. Y. P. U. Director, is succeeding admirably in co-ordinating and developing the college B. Y. P. U. work.

Mississippi Collegemen do not like to be "church tramps". Hillman girls likewise have an aversion to being "away from home" spiritually. The first Sunday after school opened forty-five new students moved their membership to the local church, and since that time others have come, until now about seventy have moved their memberships with them.

The enrollment records show that Mississippi College's student body of 441 is composed of 390 Baptists, 35 Methodists, 2 Lutherans, 6 Presbyterians, and 8 who are not members of any church.

There are 71 ministerial students enrolled.

—Merrill D. Moore.

Education Department

D. M. Nelson, Educational Secretary

The Education Commission Visits Colleges

The Education Commission made its annual visit to the colleges the second week in October. The Executive Committee of the Board of Trustees with the Officers of the College met with the Commission at each place. The building, grounds and equipment were given a thorough inspection. Many improvements were noted.

The object of these visits and meetings is to lay plans and determine policies which will conserve the resources of our Institutions and make every dollar of our Denomination's money yield the greatest return possible. The Trustees, the Officers of the College and the Commission are working harmoniously together toward this end.

We found in each of our Senior Colleges a live, wide awake, capable business manager discharging his duties in an efficient manner, relieving the College President of a great deal of nerve racking, harrowing, detail work connected with the business administration of an Educational Institution; thus giving the president more time to look after the students committed to his charge and to the larger interests of the college.

We found the largest, the finest and the happiest student body at each place that had ever gathered there before. Meeting with the faculty and the students at the chapel hour was a very inspiring and stirring moment. I am persuaded that if students received nothing else except the impressions made at meetings like these, six days a week, nine months in a year for four years, that the money which has been spent on them, has been well spent. I could not but wish that all the Baptist youths in Mississippi of college age, were being trained and developed in such an atmosphere.

The denomination is greatly indebted to the Education Commission and Trustees of our colleges for the splendid, unselfish service, which they are rendering to our schools. They are giving much of their time and thought to this important branch of our work. On this trip to the colleges, the members of the Commission, all busy men, left their business for an entire week at a great financial sacrifice to do the work which the denomination had committed into their hands. I am sure that every thinking Baptist in Mississippi appreciates the sacrifice which they are making and the service which they are rendering.

Dr. I. P. Trotter

Just before the hour of the meeting of the Trustees and the Commission at Blue Mountain College, Dr. I. P. Trotter, was stricken. So interested was he in the work; so anxious was he to serve, that he insisted that his cot be carried to the room where the meeting was held. From this, his dying bed, he participated in the deliberation of the body. He

died as he had lived—in full harness. Our schools, as well as every other cause which our denomination fosters, has lost one of their truest friends and wisest counsellors. In every advanced step which we have taken, he has been found in the front rank. For over a quarter of a century this good man has been giving a medal to the best orator of the Junior class of Mississippi College. This has long been considered the finest prize which a student of Mississippi College could win. Eternity alone can tell of the good which has come from this gift. When the recent bond issue for Mississippi College endowment was up for discussion and decision, Dr. Trotter was among its boldest and ablest champions and one of the first to subscribe for some of the bonds. We shall miss him greatly in our future struggles, but we are thankful that he was spared so long and that he was permitted to do so much good and render so much service. Surely it can be said of him as it was said of Enoch of Old, "He walked with God and was not, for the Lord took him."

HOW WE DID IT

We have been requested to tell how we, the Griffith Memorial W. M. U., raised our apportionment of the 75 Million.

I feel that I am giving away the secret when I say that Mrs. L. R. Williams had charge. As to how she had us do it:

First, by tithing and sacrificial giving. Of course, we put the Bible plan of giving first. There is no other justifiable substitute for God's plan of giving. The sooner we come to this the sooner all our financial difficulties will be solved.

Second, many of our members made and sold cakes and pies, giving full value for money and not doing this in the name of the church.

Others sold chickens and eggs. Not a few of the members made and sold quilts. This was done during the extreme hot weather too. By these different ways each member had an opportunity to contribute in some way.

We believe that the spirit behind it all is a growing consciousness that we are stewards not only of our money but of our time and our talents. We have all been helped to realize this more fully by the study in recent months of the book on stewardship by Cook and also by reading the pamphlets which come to us from our board each month.

YOUR CHANCE

Bro. J. O. Buckley who has been faithful as a pastor in this county serving several of the best churches in the county has one Sunday that he could give some good church. He has resigned Bethany Church near here, of which he has been pastor for twelve years. He ought to be kept busy.

J. B. QUIN, Prentiss, Miss

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